THE CHURCHMAN.

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POETRY.

FROM TENNYSON'S POEMS.

ST. AGNES.

Deep on the convent roof the snows
  Are sparkling to the moon :
My breath to heaven like vapor goes :
  May my soul follow soon !
The shadows of the convent towers
  Slant down the snowy sward,
Still creeping with the creeping hours
  That lead me to my Lord :
Make Thou my spirit pure and clear
  As are the frosty skies,
Or this first snow-drop of the year
  That in my bosom lies.

As these white robes are soiled and dark
  To yonder shining ground ;
As this pale taper's earthly spark
  To yonder argent ground ;
So shows my soul before the Lamb,
  My spirit before Thee ;
So in mine earthly house I am
  To what I hope to be.
Break up the heavens, O Lord ! and far,
  Through all yon starlight keen,
Draw me, thy bride, a glittering star,
  In raiment white and clean.

He lifts me to the golden doors ;
  The flashes come and go ;
All heaven bursts her starry floors,
  And strows her lights below,
And deepens on and up ! the gates
  Roll back, and far within
For me the Heavenly Bridegroom waits,
  To make me pure of sin.
The sabbaths of Eternity
  One sabbath deep and wide,
A light upon the shining sea,
  The Bridegroom with his Bride.

Christian Remembrancer.

From the Western Luminary.

TRIENNIAL VISITATION OF THE BISHOP OF EXETER.

(*Concluded.*)

Here, unhappily, commendation must cease ; for in reference to the Tract itself, he was compelled to add, that its tone towards our own Church was offensive and arrogant—in speaking of the Reformation and of the Fathers of our Reformed Church, it was absurd as well as inconsistent—its principle of interpreting the Articles was most unsound—the reasoning with which it was supported sophistical, and the averments on which that reasoning was founded, at variance with recorded facts. Having thought it right to speak his opinion thus plainly, it was his duty to set before them the grounds on which it was founded. With reference to the first particular—the tone of the Tract towards our own Church—it could not be necessary to say much. Did it become a faithful son of the Church—a minister at her altars—a pious and faithful minister as he believed him to be—who had constantly set forth in his writings the reverence which was due to the authority of the Church Catholic—to jeer at that particular Church in which the Providence of God had placed him ? Did it become such a one to speak of the Church of England in such language as this :—"Let the Church sit still—let her be content to be in bondage—let her work in chains—let her submit to her imperfections as a punishment," and so on ? Again ; was it consistent with decent respect, he would not say for the memory of confessors and the blood of martyrs, but for those holy and distinguished men who had rescued our Church from the usurped dominion, the corrupt doctrines, and the idolatrous practices by which she had been so long enthralled, to say—evidently pointing at the Reformation,—"Religious changes, to be beneficial, should be the act of the whole body ; they are worth little if they are the mere act of a majority. No good can come of any change which is not heartfelt, a development of feelings, springing up calmly and freely within the bosom of the whole body itself ?" Was ever such a reason given for acquiescence in prevailing corruptions ? When did the Church ever witness such a development, or how, without a miracle, could it be brought about ? Was the planting of the Gospel itself, that greatest of religious changes, thus quietly and peaceably accomplished ?

But the writer goes on to say—"A change in theological teaching involves either the commission or the confession of sin, it is either the profession or renunciation of erroneous doctrine, and if it does not succeed in proving past guilt, it *ipso facto* implies guilt. Even supposing then that any changes in contemplation were good in themselves, they would cease to be good to a Church in which they were the fruits, not of the quiet conviction of all, but of the agitation or tyranny or intrigue of a few ; nurtured not in mutual love, but in strife end envying ; perfected not in humiliation and grief, but in pride, elation, and triumph." How did these remarks apply to the writer's own case ? With what grace could he reprobate all changes which were not the result of "the quiet conviction of all," but of "the agitation, tyranny, or intrigue of a few ?" What had he and his coadjutors been doing for many years past ? Had they waited for a development of feelings springing up, freely and calmly, within the bosom of the whole body itself ? But it was time to look at the writer's principle of interpretation. The writer assumed that it was usual in the present day to interpret the Articles according to the belief of the persons who framed them, and he affirmed that the proper mode of proceeding was to interpret them according to the belief of the Catholic Church. Now he (the bishop) did not remember to have ever heard of that mode of interpretation, which the Tract writer said was usual. The true and only proper mode, according to his opinion, was to interpret them in the sense in which he who subscribed them had sufficient reason to know they were meant to be understood by the authority which imposed them—namely, by the legislature, both civil and ecclesiastical. The civil legislature they might well believe intended them to be understood in the same sense as the ecclesiastical ; and as no new interpretation had been put upon them by any subsequent authority, though the statute of subscription had been frequently renewed, they might well go back to the sense in which they were understood by the Convocation of 1571.

By one of the canons of that Convocation, the clergy were commanded "to be careful never to teach anything in their sermons, as if to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, and collected from that very doctrine by the Catholic fathers and ancient bishops." The ecclesiastical legislature of that period, therefore, by which the Articles were finally settled, ratified, and made binding, evidently intended that they should receive a "Catholic" interpretation. The declaration prefixed to the Articles strictly enjoined that they should be received in their literal and grammatical sense. The Church, therefore, had plainly declared, that the "obvious," and "literal," and "grammatical" sense was likewise the "Catholic." But, now let them mark the consistency of the writer's argument, who, while he was thus strongly contending for a "Catholic" interpretation, was in effect attempting to set up his own private opinion in opposition to the judgment of the Church, and claiming for every man who read the Articles the right of judging for himself what the Catholic sense of them was—a proceeding as un-Catholic and as schismatical as could well be imagined. He would now turn to another statement in the Tract which called for particular observation. The writer said, that the Articles of our Church could not have been directed against the decrees of the Council of Trent, because they were drawn up previously to those decrees. There were, moreover, several other passages in the book, all evidently designed to show that the Articles and decrees were not incompatible with each other, and that both might be consistently and conscientiously held by the same person.

As this was by far the most daring attempt ever yet made to neutralize the doctrines of the Church of England, and to make her symbolize with Rome, they would no doubt excuse him if he attempted to unravel the sophistry by which it was attempted to be supported. It rested mainly on the allegation that the Articles were drawn up anterior to the decrees of Trent—an allegation containing just that measure of truth which was calculated to deceive the unlearned. The Articles were uniformly described as "agreed upon by the Archbishops and Bishops of both Provinces, and by the whole clergy, in the Convocation holden at London in the year 1562." The Council of Trent concluded its sittings at the close of the year 1563, when the last of its decrees was brought up and approved. Such was the view of the case most favorable to the Tract writer's argument : and, after all, to what did it amount ? The "Convocation of 1562" was so called because it commenced its sittings at the close of that year ; and its business was concluded, and the Articles agreed on, about six months before the dissolution of the Council of Trent. In the course of that six months, how many of the decrees of that Council did they think were passed ? One, only one ; containing indeed all the matters which were condemned by our twenty-second Article. This was all that could be honestly said in favor of the statement made in the Tract ; but this would give only a very inadequate view of the case. It was true indeed that the Articles were agreed on in the Convocation of 1562, but they were not then completed. The Convocation of 1571 reconsidered them, and even made some slight alterations in them, before it ratified and authorized them to be published, and, what was more important still, before it made the canon requiring subscription. The Articles so corrected were those required to be subscribed by the statute of the 13th Eliz. ; for that statute expressly referred to "Articles put forward by the Queen's authority," which was true, and true only, of the Articles of 1571. Again ; in King James' reign, a more precise form of subscription was enforced, and the party subscribing was required to declare that he believed the Articles to be "agreeable to the Word of God."

Here he thought he might safely leave the question, apparently without the slightest reasonable ground for the assertion, that whereas the Articles were drawn up before the decrees of Trent, they could not have been intended to condemn the doctrine taught by those decrees ; and if this were so, the further statement made, that these decrees, in their mere letter, were not contradicted by the Articles of our Church, was deprived at once of its best support. But it must never be lost sight of, that the decrees of Trent involved the whole question between the Church of England and the Church of Rome : they comprised the whole system of Romish doctrines as set forth in the creed of Pope Pius IV.,—the very Shibboleth of Rome, which not only every Romish priest, but every convert to that Church, was required to maintain and believe. Too much care, therefore, could not be taken to warn the members of our own Church, and especially the younger of our clergy, from all approach to so fatal and unhallowed a conjunction. His lordship then referred especially to the remarks of the Tract writer upon the twenty-second Article ; and he commented upon each of the items at some length, viz., purgatory, indulgences, worshipping of images, and invocation of saints. Having pointed out what was the doctrine of Rome upon these points, and the manner in which that doctrine was inculcated in the decrees of the Council of Trent, he asked, would a Presbyter of the Church of England dare to maintain that a belief in such doctrine was consistent with a faithful adherence to the Articles of our Church ?

He had now done with these Tracts ; but, before quitting the subject, he would express a hope, that as the publication of them had ceased, the excitement which they had caused would cease likewise, and that the Church would continue peaceably to derive benefit from what was good in them, free from those mischievous extravagances in which the admirers of them, in some places, had given themselves up. It was gratifying to know that, in this diocese, the favor with which many of the clergy had regarded them, had not, in any single instance, been so disgraced. While the excitement which had prevailed upon this subject was at its height, loud calls had been made from many quarters for the formal judgment of the bishops. Whether the occasion was such as to call for such a step, it was not now necessary to inquire ; it was sufficient, on the part of the bishops, to state that they had not the power to meet for any such purpose. The question, however, forced itself strongly upon the consideration of every conscientious Churchman, was it right, was it consistent, that a pure and unmutilated branch of the Catholic Church should thus be kept without the means of synodical action ? He said, without the means, because, while they were restrained from using them for any practical purpose, they were as much without them as a man in a strait waistcoat was without his arms. Whether the conduct of Convocation, 130 years ago, was such as to justify, in the government of that day, the suspension of its sittings, was a question of history, on which it was not important to their present purpose now to enter. But did it justify, or excuse, the closing of its doors for ever against everything except the idlest formality ? It might just as well be said, that the conduct of the Long Parliament would have justified our sovereigns, if they could have done without them, in abolishing Parliaments altogether. Unfortunately, the temporal government could do without Convocation, now that they had abandoned the invidious power of taxing the clergy. But let them be just ; this was not altogether the fault of the government. Could any man doubt that if, after the causes which led to the suspension of its functions had passed away, a proper representation had been made to the government of the country, that the clergy considered it necessary to meet in Convocation for the discharge of some of the most important of their sacred functions—could any one doubt, he asked, that if they had thus discharged their duty, both to themselves and the Church, the ban would long before this have been removed ? Nay, more, was there the least doubt, that if such a representation were made to the Throne, while it was filled as they had the happiness to see it filled at present, it would meet with a gracious and favorable reception ?

He did not think that in making these remarks he was overstepping the limits proper to be observed on such an occasion as this—for, while these periodical meetings of the clergy were regarded with the deepest interest by the laity—and while an address from that chair was sure to be regarded by them with more than ordinary attention, from veneration for the office itself, however unworthily filled—they had a right to know from their bishops what they considered to be the wants of the Church. In numbering among these the want of the means of synodical action, he did not stand alone ; it was a matter which had been long and earnestly urged by the best friends of the Church. It was now about five years since, that the Archbishop of Dublin pressed it upon the attention of the Legislature with equal zeal and ability, and not a voice was raised against it. Had matters changed their complexion since that time ? Was that no longer a want which was a want five years ago ? Did they think that the many Acts of Parliament on ecclesiastical matters which had been lately passed, would have been less satisfactory, or less entitled to confidence, if they had been prepared in some such body as that which he desired to see renewed ? But it was said that Convocation was not adapted to syncdical purposes, that it was not originally constituted for a synod, and that experience had developed such imperfections as rendered the suspension of its functions necessary. If this were really so, its constitution could be altered, and brought nearer to the model of primitive times, with such alterations as circumstances might have rendered necessary. At all events, Convocation might as safely be left to reform its own constitution, as some other public bodies to whom the like task had been intrusted. Moreover, the supremacy of the Crown, ever dutifully acknowledged by the Church, would be always at hand to check any dispute which might arise from any exorbitant or unwise proceedings on the part of an ecclesiastical body.

One circumstance to which he would call their attention argued strongly in favor of the step suggested. Such a body would form a much better tribunal than they now possessed, to which an appeal might be made in matters of dispute as to the doctrine of the Church ; at all events, it would be able to give the tribunals now existing the best information as to what that doctrine really was. As the matter now stood, the lay Judge of the Court of Arches, or the Judicial Committee of the Privy Council, consisting almost entirely of laymen, were left, in matters on which the Church had pronounced no authoritative judgment, to pick their way as best they could along a dark and tangled path, or, as was more frequently done, to consult some individual, whose opinion, however eminent he might be, must be without authority, and could not therefore be relied upon with confidence. One such question now awaited the decision of the Privy Council ; he meant the validity of lay, or schismatical baptism, and the privileges which it ought to confer upon the recipient, with other grave and important matters, on which it had never yet been his good fortune to find one, whose judgment would be worth having, who would not shrink from giving a definitive opinion, until after the Church herself had spoken.

There was, too, another matter connected with this subject well deserving their consideration. The Speech from the Throne, at the opening of Parliament, had announced the intention of the government to bring in a bill for giving effect to the recommendations of the Ecclesiastical Commissioners, in relation to Ecclesiastical Courts. One of these recommendations was, that all criminal proceedings in such Courts against laymen should cease. Of the wisdom of such a step, so far as temporal consequences to the offenders were concerned, no one, he thought, would entertain a doubt ; but there was a spiritual question involved in it of the utmost importance, which might well employ the attention of an ecclesiastical body, to which indeed the consideration of such questions fitly belonged. What was to be done with such offenders, in respect of admitting them to, or repelling them from, the Holy Communion ? As the law stood at present the minister had, as he ought to have, in the first instance, an absolute discretion—but if he repelled, he was bound within fourteen days to give notice to the ordinary, whose duty it was to proceed against the party in the Ecclesiastical Court. When this mode of proceeding should be done away with, what other was to be substituted ? On the one hand, to leave without redress a party who believed himself unjustly deprived of the highest privileges of a Christian, would be intolerable ; but, upon the other hand, it would surely be not less intolerable to give to a grievous and impenitent sinner the right to demand admission to the Lord's Supper—the most perfect absolution which any baptized sinner could receive.

Again ; there might be another case—of a man who had been guilty of some heinous sin, heresy for instance, for which he ought to be excommunicated, whether he applied to be admitted to the Lord's Supper or not. What then was to be done in these cases, when the law as it at present stood should have been done away ? Glad as they should be to see the temporal authority of the Church over the laity abolished, yet the right and duty of enforcing spiritual discipline they could not—they dared not give up ; to do so willingly would be to betray the Church—to unchurch themselves ; to force them to do it would be an act of persecution. But were they to leave the matter in the hands of the civil legislature ? Were matters so important to the Church to be left to the decision of a body which no longer professed—no longer endured—to be called an assembly of Churchmen—nay, which was becoming impatient of being called exclusively an assembly of Christians ? Or ought such a measure as this to be passed into a law without the Church, as a Church, having a potential voice in its decision ?

He had already congratulated them on the increasing interest taken by the laity in all matters relating to the Church ; and he wished to add, that they ought gladly to avail themselves of their assistance, and to encourage them, so far as they were able, to act with them as Churchmen. Might it not be possible to induce many of them to unite with their minister in regular contributions at stated times, however small in amount, for the support of those objects of Christian charity for which associations only could be expected adequately to provide ? He would particularly suggest the planting of the Gospel in our colonies, where external assistance might be required, and the spread of religious knowledge in heathen lands, particularly those which had become more immediately connected with our own country, either by conquest or commerce.

There was yet another claim still more pressing than these, namely, the providing the means of religious instruction, on sound Church principles, for the large masses of our population who had been left in a state of spiritual destitution. In making collections for these objects, he would suggest, that they would find a very valuable aid in the use of the Offertory, which the Rubric enjoined to be used, whenever any part of the Communion Service was read, whether the sacrament was administered or not. Upon this point, however, he prescribed no rule ; they would give the matter their best consideration, and each one of them would do that which seemed best to himself under the circumstances. Thus much, however, he would say, that the more they could induce their people to join with them for the support of such objects as these, the more cordial would be their union—the more profitable their intercourse—and the more blessed their ministrations, both for the people and themselves. He would add one word more on this subject. Let them not admit into their pulpits any missionary from any society—no, not from any. Let them preach for them themselves, when and as they pleased, or let them get a neighboring minister to do so ; but they should not permit a stranger to come into their parishes, extolling and exaggerating the advantages of the particular society he was sent to represent. It disturbed the harmony of the parochial system ; it turned the house of God into a hall of declamation, and it pampered a diseased appetite with that which was neither milk nor strong meat, but a crude and nauseous substance, by which no genuine or healthy growth of Christian charity could ever be produced.

He should conclude his present address with a few observations upon a subject of peculiar interest at this moment, when the inadequacy of Church room to meet the increasing wants of our population was so loudly complained of. The system of pews was, by law, only tolerable where it did not interfere with the right which every individual possessed to accommodation in his own parish Church. This right all men, even the poorest, possessed in an equal degree ; and the churchwardens, who were by law the guardians of our churches, were bound not to disregard it. If they permitted any arrangement by which the right was interfered with, the Bishop's Court had the power to compel them to discharge their duty. It was obvious, however, that those who were most likely to be injured by such a proceeding would not have it in their power to have recourse to such a mode of redress ; but the clergy might do much, not by any hasty or injudicious interference, but by laboring quietly, yet earnestly, among their people, to induce the discontinuance of so great an evil. He was happy to say, that in one instance in this diocese—in the parish Church of Burlescombe—the pews had been given up, and open benches substituted, and he hoped another instance would shortly be afforded in the city of Exeter. In some of the finest of our oldest churches the practice of open benches had never been given up. In Hartland, in this country, this was the case ; and in Chittlehampton the pews had been abolished, through the instrumentality of a former pastor, about fourscore years ago. Surely the continuance of the evil must be, in a great measure, owing to a want of due energy in the clergy, and of due consideration on the part of those who objected to a change. If such persons would only reflect, they could not but see the incongruity of making the worship of God the means of an unjust usurpation of the rights of others ; nor could they, upon reflection, fail to feel ashamed of carrying their worldly feelings with them to a place where every thing they saw, and heard, and prayed for, must forcibly remind them that there the rich and the poor meet together, not equal indeed in the sight of God, but distinguished by qualities which there was too much reason to fear would, in the great day of account, make many who now thought themselves first, to be last—and the last first.

After the Visitation, his lordship adjourned to the Clarence Hotel, where the secular business of the Visitation was transacted, and where he afterwards dined with the clergy.

LITURGY OF THE CHURCH OF ENGLAND.

The first reformed liturgy having been completed, was solemnly performed at St. Paul's Cathedral, and at most other churches in the kingdom, on the festival of Whit-Sunday, June 10, 1549. The day of Pentecost was not unfitly chosen for it, as a proper season at which a national Church should return to the celebration of divine service in the native tongue. The matins, or morning service, began, not as now, with the sentences and exhortation, followed by the confession and absolution, but with the Lord's Prayer. A Psalm was appointed to be sung, or chanted, every Sunday or holy day before the communion, and printed before the collect for the day. This was called the *introit*, because it was sung, according to ancient custom, while the priest entered the chancel to begin the service. The commandments were not recited ; but the hymn "Glory to God on high," which is now sung or said at the conclusion, was inserted, as in the primitive liturgies, at the beginning. The prayer for the whole state of Christ's Church, after blessing God for the wonderful grace and virtue declared in his saints, and chiefly in the Blessed Virgin Mary, the patriarchs, prophets, apostles, and martyrs, went on with these words :—"We commend unto thy mercy, O Lord, all other thy servants which are departed hence from us with the sign of faith, and now to rest in the sleep of peace ; grant unto them, we beseech thee, thy mercy and everlasting peace ; and that at the day of the general resurrection, we, and all they which be of the mystical body of thy Son, may altogether be set at his right hand, and hear that his most joyful voice, Come unto me, O ye that be blessed of my Father." This was indeed a prayer for the dead, but such as to shut out all notion of purgatory ; and as it is according to very ancient precedent, many pious persons have wished it had been retained. The prayer of consecration followed, in which were these words :—"Hear us, O merciful Father, we beseech thee, and with thy Holy Spirit and Word vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ." This petition, which is taken from the primitive liturgies, has been restored in the communion service of the Church in the United States of America. The prayer then went on with the words now used when the priest takes the bread and the cup into his hands, and ended with the words which are now to be found in the first of the two prayers which follow the administration of the elements. There was a slight difference near the end, where a petition was made that God would be pleased "to command their prayers and supplications to be brought by the ministry of angels into his holy tabernacle and before the sight of his Divine Majesty." These elements were delivered to every communicant, with the first only of the two sentences which are now pronounced, and not that which bids it to be done in remembrance. And during the delivery the clerks were to sing, "O Lamb of God, that takest away the sins of the world ; have mercy upon us ;" and when they repeated it, "Grant us thy peace." Then came a thanksgiving, like the second prayer after the administration, for the grace received in having been fed with the spiritual food of the body and blood of Christ ; and the service closed with the blessing of the peace of God.

The greater part of this first reformed liturgy was compiled from an ancient service of the Church of England. The matins and even-song were little else than the ancient hymns and collects of the primitive Church, with the insertion of Scripture lessons and portions of the Psalms. The litany was a translation of one previously in use, and the communion service was taken from the various liturgies then used in England, known respectively as Salisbury use, Lincoln use, and the like, as these were from still older forms which had come down from the very first ages of the Church.—*From the Rev. F. C. Massingberd's English Reformation.*

COMMUNICATIONS.

For the Churchman.

MINISTRY.

"Then said Jesus to them again, Peace be unto you : as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost : Whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained." John xx. 21, 22, 23.

No one disputes Christ's headship of the Church ; neither, that the apostles were extraordinary men. To them, Jesus committed the care of the Church, and empowered them to send others, as he had sent them. Do we read of any other ministers being sent ? Yes, in Luke x. 1 : "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." Here we have three orders, Christ, the bishop—the apostles, and the seventy. After Jesus ascended to his heavenly throne, we read of apostles, elders, and deacons. Do we at any time, find any thing like equality of office among the New Testament ministers ? Not that I can discover—Presbyterians deny this, and quote 1 Peter v. 1 : "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." Which kind of an elder do Presbyterians say St. Peter was ? they have two kinds—the preaching elder, and the lay elder—Episcopalians cannot find such a character as lay elder in the New Testament—neither could Mr. Henry, or Dr. Wilson of Philadelphia ; consequently, they cannot recognize or respect the person bearing the name—he is an usurper—the sheep do not know his voice. The style of the advice of St. Peter, shows his humility : he was in an high degree above those elders, being an apostle, a chief apostle, yet he gives himself no such title, but says, "The elders I exhort, who am also an elder."

Did Presbyterians but show St. Peter's humility, there would be but little disputing : he, as it were, lets himself down, they lift themselves up ; and, because it is said to them, take a lower place, they give vent to their pride, and say, the successors of the apostles, the bishops, are "*usurpers*," the office is popish. In witnessing their spirit and works in every parish where I have been, I have not wondered at the account given of Melancthon—"Well might Melancthon bless God, when he lay a dying, that he was going to a place where he should be freed from the implacable hatred of divines." Deliver me from the tryanny of self-constituted ministers, elders, and deacons—for such are almost always haughty and unendurable. Macknight says, "*Elder*, as a name of office, belonged indifferently to bishops, presidents, teachers, and deacons. Though Peter was one of the chief apostles, he took the title of elder only."

In the investigation of the ministerial office, we care nothing for names, or titles—the question is, what was their power—what their duty ? How is it, Mr. Editor, that so many in these days fault that part of the Church, who argue that the bishops are the successors of the apostles, and, only, of all the ministry, have the right to ordain, and at the same time profess to believe the same, but, yet, condemn their brethren for condemning ordination by Presbyters, and say, it is but "private opinion." There seems to be a wonderful sympathy for the foreign churches, those I mean that reformed under Calvin and Luther. If it is wrong for Presbyters to ordain now, the sympathizers being judges, was it not wrong then ? If it is unscriptural now, was it not unscriptural then ? I confess to you, that were I a Methodist, a Presbyterian, or a Congregationalist, I should feel just as indifferent to those, who told me that I belonged to an imperfect Church, as to those, who said that I belonged to none at all. "High Churchmen," says a reviewer of Bishop Doane's sermon, in the last Recorder, "do not differ from their brethren in believing more fully than they in the divine constitution of the ministry—or the divine right of Episcopacy." There is no mistake in this language—it is so plain, that a child can understand it, but, yet they endorse Archbishop Whately and Rev. R. Eden ; and tell us, when we mourn over the schismatical state of those without Episcopacy, and use arguments from Scripture and ancient authors, to fetch them to reflection, and the communion of the Church, "No occasion can occur, not even a funeral, when this is not deemed an appropriate theme." Let them alone, for all you say about their ministry, their want of ordination and inability to administer the sacraments, is mere matter of "private opinion." Nevertheless, "High Churchmen do not differ from their brethren in believing more fully than they in the divine constitution of the ministry—or the divine right of Episcopacy."

Surely, this kind of feeling and reasoning is neither one thing nor another—it cannot secure the confidence of Churchmen, nor the affection of those who dissent from us ; it appears to me like a species of finesse. I cannot but think, that either Episcopalians or others are wrong : our bishops are either true and lawful officers, and their presbyters good and obedient men, or, the bishops are a set of *usurpers*, a dreadful thought ! and their clergy—a set of men that would do any body of Christians honor for their piety and learning—a body of *dupes*. We must take the one horn or the other of this dilemma : the bishops and clergy must either acknowledge the Episcopal office to be an usurpation, or maintain their position at all hazards. With all deference to those who would have us silent upon the subject of Episcopacy, there is no private opinion about it. It is either a part of the New Testament, or it is not. It is of "divine right," or it is of human. If it is a part and parcel of Scripture, it must be set forth ; if not, let silence be kept, for it is private opinion. May God defend his Church, "from the sins of heresy and schism ;" and "not let the foot of pride come nigh to hurt it, nor the hand of the ungodly to cast it down." Destroy the government of this Church, and where should we find peace ? O.

For the Churchman.

INVIDIOUS DISTINCTIONS.

Mr. Editor,—I have just risen from a perusal of the September number of the Spirit of Missions, in which I found much to interest me. Some views are there presented which are of vital importance to the Church, but upon which I may not here dilate. The object of the present communication is to express regret, that in the number under consideration, there should have been introduced what I consider, to say the least, a very dangerous precedent. I allude to unnecessary and fulsomely laudatory remarks appended to notices of Domestic Missionary stations.

A committee, consisting of the Bishop of Ohio, the present Bishop of Western New York, the present Bishop of South Carolina, the Rev. Dr. Anthon, and E. A. Newton, Esq., reported to the Board of Missions, at their meeting in New York, June, 1840,—

"That all those laudatory epithets and other expressions, such as devoted, faithful, self-denying, &c., which are frequently applied to missionaries whose labors are stated, should be omitted. Your committee have no doubt of the excellence of the spirit and labors of the missionaries of this Board ; but would prefer that their *work* should praise them, rather than the language of the Board, when it is considered, among other reasons, how difficult it is to make any distinction ; and if no distinction be made, how worthless is the praise ! On all considerations, it seems to your committee, unquestionably much the better plan to give a simple recital of what facts have need to be stated, as illustrative of the labors of the missionaries, *without any eulogistic commentaries.*"

Upon this report, the propriety of which must commend itself to the common sense of every one, a resolution was adopted which has been too much lost sight of in the present instance. Departing from the practice hitherto, of letting each missionary speak for himself, and commenting not only upon the report, but exhibiting "what is within our knowledge" of the years that are past, when the eulogized were not in the employ of the Board, will, I am sure, be found, if continued, a course attended with much inconvenience. What and if, of other missionaries who have been long in the field, bearing the heat and burden of the day, much more might be said touching the sacrifices they have made ? Such is the fact. The comparisons then that may be instituted according to "what is within our knowledge," how invidious and unjust ! Besides, the speculations that at once arise in regard to the object of the distinction made, and the procuring cause of the same, are unavoidable as they are undesirable.

Yours, A Subscriber.

For the Churchman.

Mr. Editor,—I have accidentally heard that one of the choirs in Trinity parish have Prayer Books with the Psalter marked for chanting. The object of this communication is, to ask if they cannot be induced, with the permission of the bishop, to chant the portion of Psalms which will be used at the opening of the approaching Diocesan Convention. It has been customary, as you doubtless recollect, on that occasion, to make use of the "Tenth Selection," chanting the last Psalm. No reason can be urged against singing the whole "portion" that may not apply with equal force against this old practice. In England, in their cathedrals, and some of their large parish churches, the Psalms for the day are chanted antiphonally, by two choirs. It seems as if there could be no difficulty in the way of having a similar service in your large city. For one, I hope that the day is no farther distant than that on which new Trinity will be consecrated,—when on visits to the city of much less importance than the one above mentioned, I can hear our ancient service chanted not only in the orchestra, but at the altar also.

Rusticus.

Rensselaer co., Sept., 1842.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 17, 1842.

Our late advices from England lead us to think that the alarm of a tendency to Popery and of secessions to Rome is considerably abated, if not nearly extinct; and that the cause of sound principles is steadily gaining strength in the minds of the intel igent members of the English Church. Not that the controversy growing out of the Tracts for the Times has subsided; but the issue is more apparent and more clearly defined. We have before us some thirty or forty pamphlets which have recently issued from the press, most of them against the Tracts, and the perusal of them puts it out of doubt that the controversy is the same with which our own Church has in times past been agitated, and which has been commonly known as High and Low Church. The Rev. Alexander Watson, in a temperate and masterly letter to the laity of the Church of England, on the subject of recent misrepresentations of Church principles, thus classifies the points at issue: "The opinions," he says, "chiefly cavilled at, and which give the most umbrage, are, I believe, the following:

"I. Regeneration in Holy Baptism.

"II. The Real Presence in the Holy Eucharist.

"III. That the One Holy Catholic and Apostolic Church is a Visible Body.

"IV. The doctrine of the Apostolical Succession, and as connected with it, that of Priestly Absolution and Benediction.

"V. A Judgment according to Works.

"VI. The authority of the Church in Controversies of Faith.

"To a *seriatim* consideration of these questions," he adds, "I invite you, and I shall hope to prove to you, that in maintaining these doctrines, a clergyman of the Church of England but acts up to the vows of his ordination, and the requirements of the Book of Common Prayer, and that he is herein strictly conformable to the standard writings of our ablest divines. If you respect the names of Hooker and Andrewes, of Bramhall, Joseph Mede, Sanderson, (of whom Dr. Donne said, 'the very dust of his writings is gold,') and Hammond, of Jeremy Taylor, Heylin, Pearson, and Bull, of Archbishop Potter, of Nelson, and of Horne,—if you hold these worthies of the Church of England in estimation, you must speak tenderly on the above points: for these are opinions for which they most strenuously contended."

In like manner the hon. and rev. A. P. Perceval, in the preface to his valuable collection of papers connected with the theological movement of 1833, remarks:

"I say, then, distinctly, that I am not prepared to give my own approval—I am not prepared to cite the approval of others—for all the propositions in theology which have been put forth in the Tracts for the Times, and in the publications connected with them, but only for a portion of them. In that series of publications, two classes of doctrines, or opinions, have been apparently confounded together, which ought, as far as my judgment may enable me to speak, to have been kept entirely distinct. The two classes of doc rines of which I speak are these: 1st, Those which, having warrant in Holy Writ, *i. e.*, in the inspired records of the Church, have been witnessed to from the beginning also in the uninspired records, and taught authoritatively by all branches of the Catholic Church, in its decrees, liturgies, and rituals. 2dly, Those which have been maintained and cherished from time to time by different individuals within the Church, but have not been taught uniformly, nor from the beginning, nor by the authorized formularies of the Church. In the first class, which may in the highest sense be termed Catholic, I include the doctrines of Apostolic Succession, as set forth in our ordinal; Baptismal Regeneration, as set forth in our Catechism and Baptismal Service; the Eucharistic Sacrifice, and the Real Communion in the Body and Blood of our Lord, as set forth in our Communion Office; and the appeal to the Church from the beginning, as the depositary and witness of the Truth, as set forth in the Canon of 1571. In the second class I include such points as these:—the necessity of turning to the east in prayer; the purification and growth in grace of souls in the intermediate state; Dr. Pusey's view of sin after Baptism; Mr. Williams' doctrine of Reserve; Mr. Keble's of Mystical Interpretation."

Other recent pamphlets and larger works indicate a growing disposition, both in England and Ireland, to rally on these principles; while their advocates seem, by a tacit agreement, to have thrown the subordinate points to which Mr. Perceval alludes in abeyance. In most cases, we apprehend, the advocates of these Catholic principles agree with Mr. Perceval in discountenancing the private opinions which have been mixed up with them; though in a few instances they may possibly feel with Dr. Pusey in regard to the Tract in reserve; that "If they, who seem perhaps most to need it, will not be benefitted by it, at least it may be hoped that it will be useful to such as, having come to the knowledge of neglected truths, might be disposed to advocate them in a spirit of excitement, or without reference to times and seasons. [Preface to the fourth edition of Pusey's Letter to the Bishop of Oxford.] "In regard to Tract No. XC., there is less hesitation; it is generally disapproved even by those who advocate the principles above mentioned, and admire the author. The Bishop of Exeter, as may be seen in the concluding portion of his Charge on the first page of this paper, condemns it without mercy; and Bishop Mant, though less caustic, is equally decisive in the same way.

On the other hand, we have a swarm of pamphlets of all sizes, of various grades of ability, and a most unhappy uniformity of temper, which all agree in opposing under the nickname of Puseyism, the Catholic principles above stated. For instance: "The case as it is; or a reply to the Letter of Dr. Pusey to His Grace the Archbishop of Canterbury, &c., by William Goode, M. A.," &c., of whose views, as given in another work, our editorial columns of last week furnished a specimen. "A Review of a Letter from the Rev. W. Sewell, A. M., &c., by W. Thorpe, D. D.," who, as if unable to disabuse his mind of the notion that the Church derives its dignity and authority from a legal establishment, labors to prove that Mr. Sewell and others do *really* "regard the Church of Scotland as on the same level with other dissenters." "A Sermon before the University of Oxford, by the Rev. G. A. Jacob, M. A.," who fancies that there is in "this modern school," "the same preference [as among the wicked Pharisees] of external acts and forms as substitutes for the inward power of the Spirit of God;" * * * * "such as putting the Church in the place of Christ,—the apostolic succession of ministers instead of apostolic truth,—ascetic exercises of the body instead of contrition of soul,—imposing gestures instead of spirituality of heart;" a sort of *twaddle*, more suited to the backwoods of Ohio than to the groves of the Isis. "Baptism not Regeneration, by the Rev. Alexander Paton, M. A.;" "Baptism considered in connection with Regeneration, by the Rev. John Fawcett, A. M.;" "The Church of England can take no stand between Protestant truth and Papal error, a Sermon preached at the Visitation of Sir Herbert Jenner Fust, Knight, D. C. L., by the Rev. C. H. Lutwidge, M. A.;" "The present crisis of the Church, &c. a Letter to the Lord Bishop of Durham, in reply to that of the Rev. Dr. Pusey," &c.; "The Church's last struggle, a Sermon, &c., by the Rev. J. B. Clifford, M. A.;" "A Letter to a friend, on Puseyism, by Macleod Wylie, Esq., barrister at law;" "Jesuitism traced in the movements of the Oxford Tractarians;" "Thoughts on the Times, with reference to the present position of the Church of England, by the Rev. W. Carus Wilson, M. A.;" these and others similarly labelled to meet the popular demand, are all beaten on Mr. Simeon's anvil, and some of them, as Mr. Wilson's, by well-intentioned artisans.

Besides these, we have a shower of vulgar, catchpenny pamphlets, as diminutive in size as sense, written in the worst style and temper of the Evangelical party, and addressed to the ignorance and passions of the people. "Puseyism accounted for, why it is so rapidly received, and why it so rapidly spreads;" "Puseyism displayed, in some cursory remarks on three volumes of Mr. Newman's Sermons, designed as a solemn warning to the Church of God;" "The root and progress of Popery and Puseyism, addressed to every neighbor, both rich and poor;" "Puseyism, its only effectual remedy;" "Tractarianism, its nature and tendency;" "Tractarianism in Oxford;" "The Catechism of Puseyism, a plain tract for plain people;" in which Catechism the first question, What is Puseyism? is answered by an appropriate extract from Bishop M'Ilvaine, in which certain persons ("Puseyites" by implication) are supposed to be working with "the pick of the sapper, digging at the base," selecting "the bastion, which, while in reality the key of the fortress, is least known in that importance to the multitude, and therefore the least watched;" and whose "object would be, like that of the gunpowder plot, under the senate house and throne, to subjugate the whole, in the ruin of the head." Of course there cannot be a more *devilish* object, than such an insidious and deliberate attempt, not only to explode from the face of the earth the Christian religion, or justification by faith in Christ, but even to involve its divine Author and all his followers in ruin. But can there be a more melancholy consideration, than that good men should be betrayed by a passion for theory and metaphor to impute so horrible a design to others of their brethren who worship the same adorable Redeemer with themselves, and who believe and profess that "there is none other name under heaven given among men whereby we must be saved," than Jesus Christ and Him crucified?

These pamphlets seem to indicate (appearances are sometimes fallacious) a degree of excitement in England far beyond any that exists in our own Church. The struggle is indeed for life or for death; and we shall watch intently its progress, though we cannot be doubtful of the result; for although the Genevan system has, from obvious causes, closely entwined itself with the hearts and habits of the people, yet their good sense and love of the Church cannot be permanently misled, nor long resist the luminous and dispassionate arguments, the stirring yet chastened appeals, which are made to their feelings by such men as Mr. Watson and Mr. Perceval, and more constantly by the Christian Remembrancer and other truly Catholic journals. The offshoot which appears in the shape of an ultra or pseudo Catholic party, (which we are happy to see is not countenanced by Dr. Pusey and Mr. Newman,) is of sickly growth, and too easily discriminated from the Anglican stock to be long confounded with it by the sincere and honest members of the Church. We find it to be a common opinion, that the opposition which has been made to the Tracts for the Times in our own Church, has been for the most part elicited by the private opinions which have been incidentally mixed up with them, and not by the great principles that lie at their base. Now that the Tracts themselves have ceased to be a topic of discussion, we sincerely hope that the correctness of this remark will be made to appear, and that the fundamental principles which the worthies of the mother Church have so ably inculcated, may continue to be more and more consistently enforced and illustrated in the lives and writings of her American descendants.

JERUSALEM MISSION.

The accounts of this mission represent a general progress and improvement in every department of it.

The building of the Church was progressing rapidly, 30,000 cubic feet of masonry had been laid under ground, from the laying of the foundation stone up to the 31st of May.

To the above statement the Ecclesiastical Gazette adds extracts from the journal of Mr. Ewald, showing the friendly relations which subsist between the Anglican bishop and the heads of other churches in the Holy City.

The bishop had projected a visit to Bethlehem. In company with several English travellers on horseback he left the Holy City by the Jaffa gate, went down the lovely valley of Hinnon, turned then to the left, and made for the Greek convent of Mar Elias, which is about an hour's ride from Jerusalem, and affords a fine view of Bethlehem:

We alighted at the Greek convent. His lordship and the whole party were introduced to the Bishop of Bethlehem, who received us kindly. After the first compliments were paid, refreshments and coffee were handed round. We then proceeded to the church, which is said to be built over the spot where our Saviour was born. Three different gates lead to this remarkable spot; one of them is in the hands of the Greeks, another in those of the Roman Catholics, and the other in the hands of the Armenians. As the birth-place of our Saviour is under ground, the bishop gave each of us a wax candle, and we then followed him. The cave is most handsomely ornamented, and a great number of silver lamps are burning round the place where the Saviour of mankind came into the world. The place where the star stood still is pointed out, as also the very manger in which the child Jesus was laid after his birth.

I cannot say what were the feelings of the rest of our party when beholding the spot whence the salvation of the world proceeded; I felt overpowered with the thought that here I was on the very place where the Son of God entered into the world, which was then a mere stable, and had nothing of the ornaments of which it is now full. We were seated around the memorable manger; one of the gentlemen took out his Bible, and Miss Anna Alexander read the history of our Saviour's birth, to which we all listened with the interest which such a spot was calculated to inspire. The Greek bishop said that he would now read the same; but as it was in Greek, he thought it would not edify us. His lordship, however, expressing a wish to hear it, the venerable prelate immediately sent for his episcopal dress, which having put on, he read the second chapter of St. Matthew, in that peculiar manner in which all Eastern nations recite their prayers.

We then left the cave, and went up into the Greek chapel. Then we took a view of the Armenian, and afterwards of the Roman Catholic chapels, all of which are built over the cave where it is said our Saviour was born. I observed to the Greek bishop, that the Armenians and the Greeks do not differ much in their religious opinions; upon which he replied, "O, yes; look at their altar; you see all those vases of flowers on it, which they consider a decoration; we have nothing of the kind upon our altars." We then went about in the church itself, which is a handsome building; the roof is supported by forty-eight fine marble pillars. The edifice, which was erected by Helena, is now, however, out of repair. The Greeks wished long ago to repair it, but the Armenians would not permit it; they have, however, now received a firman from Constantinople to do so; and soon we shall see that memorable edifice of antiquity restored to its primitive splendor.

I could not help smiling when a native of Bethlehem pointed out to me the form of a hand engraven on one of the pillars, which he devoutly assured me was done by the Virgin Mary, when entering the cave, putting her hand on that pillar. I told him, "This church was built several centuries after the birth of Christ, it was therefore not possible that Mary should have made this impression." I had a long conversation with a Greek priest of Bethlehem, who accompanied the Greek bishop, respecting the sacrament of the Lord's Supper. He plainly told me that they believe in transubstantiation; and various paintings in the Greek chapel represent transubstantiation.

From the church we were conducted to a cave, in which they say the Virgin Mary had secreted herself with Jesus for forty days, and then went to Egypt. In this cave there is a stone which they call "the milk stone." The legend goes, that the Virgin had blessed this stone. And now this milk-stone is used as a medicine for those women who cannot nurse their children for want of milk; for as soon as they dissolve a little of this stone in a cup of milk and drink it, their wants are supplied. We next proceeded to a spot whence we could see the field where the angels appeared to the shepherds. We saw also the village where the shepherds dwelt.

We then returned to the apartments of the Greek bishop, who insisted upon our dining with him—a kindness which could not be refused. After dinner we took a walk in the garden of the convent; and we all wished that we might have a building like this convent in Jerusalem for our own use. Bethlehem is a tolerable village, exceedingly fruitful. Here a colony of laborious, enterprising, and pious families could easily settle. The whole village is almost entirely inhabited by Greeks, Armenians, and Roman Catholics. There are very few Mahometans. Those Christians would sell to the new comers both fields and houses without difficulty. No Jew is permitted to live at Bethlehem, nor even to visit the place. In the cool of the evening we left the hospitable Bishop of Bethlehem.

On the 24th of May, the queen's birth day, the bishop invited the members of the congregation to spend the evening at his residence. On this occasion four Greek priests were present. "This evening," says Mr. Ewald, "there was also one of the first rabbies of Jerusalem present at his lordship's, to join with us in prayer for our gracious queen. Rabbi J. S. offered up a prayer in Hebrew, which all who understood that language very much admired." Certainly, since the days of the Apostles, "the times are changed, and we are changed with them;" but we are acting only the part of a chronicler, and therefore proceed to state, that the Armenians, as well as the Jews and the Greeks, have shown a friendly disposition toward the Anglican bishop. Among other civilities, the Armenian Patriarch invited the Bishop and other members of the mission to dine with him. The invitation was accepted:

When we arrived at the gate of the convent, his lordship was received by three Armenian Bishops, all of them venerable and aged persons. Thus conducted into the convent, we passed a spacious courtyard and entered the garden, where the Patriarch was waiting for his lordship, and received him most cordially. Chairs were then placed, and we all seated ourselves. I stood as interpreter to the interpreter of the convent, who spoke Arabic. Neither the Patriarch nor the three bishops are acquainted with this language. While conversing, a shower came on, which compelled us to enter a fine garden house, where we remained till dinner was announced. We were then led up to an open terrace, which was overshadowed by the branches of a most magnificent fir tree, under which the dinner-table was laid out in European style. The storm had passed, and the evening was splendid. The Patriarch and the three bishops sat down with us to dinner. The view from hence was delightful. Before us we had the ever-memorable Mount of Olives; to the right the country round the Dead Sea; to our left several mountains were towering up, which are round about Jerusalem. The conversation, though carried on by interpreters, was animated and interesting.

The Patriarch, a noble-looking gentleman with a long beard, may be about sixty years of age; the bishops about seventy. The dress of the bishops is the common oriental flowing one, of black color; that of the Patriarch was of the same cut, but of a brown color, which was the only distinction I could perceive.

The Armenian convent at Jerusalem is of very ancient date; the Patriarch said it was built on the very spot where the apostle James had dwelt. It is very spacious; it has room for 2500 pilgrims. During the last Easter there were 2000 pilgrims lodged within its walls. There are at present forty friars, five bishops, and the Arch-patriarch living here, including the minor clergy and servants; the whole population of the convent consists of 150 persons. Formerly the Armenians had seventy-six convents in the Holy Land, which are now reduced to four. They had one on the Mount of Olives; but the Roman Catholics and the Greeks procured a firman from the Sultan, which ordered it to be levelled to the ground, which was done only a few years ago. When asked what their belief was respecting those who do not belong to their Church, the Patriarch replied, "All who are baptized in the name of Jesus, and receive the doctrines of the Gospel, and act accordingly, enter heaven."

Meanwhile, as night was coming on and our party was neither ready nor willing to break up, large lanterns with candles burning in them were brought and hung on the branches of the tree under which we were seated, which greatly enhanced the beauty of the scene. The Patriarch and the bishops expressed themselves in the most friendly manner, and said that his lordship should consider their convent as his own. Many questions were asked and answered on both sides. When asked what their opinion was respecting Israel, they replied, "That Israel will be converted before Christ's coming." They showed throughout our conversation that they were well acquainted with the Scriptures, which are freely read among them. About nine o'clock we left the convent.

May the Lord bless this beginning of union! May it lead to a closer intimacy with the prelates of our Church! and may Christ be glorified through it! His lordship and our whole party were delighted with the open, frank, and hospitable manner in which we were treated by the venerable Patriarch.

Jerusalem Bishopric.—The Prussian State Gazette of July 12, publishes the following important circular, setting forth the relations which are to subsist between the Anglican Bishop and the German Congregation of the Evangelical Religion in Palestine:

"*Berlin, July* 11.

"I send you herewith a letter from his Grace the Archbishop of Canterbury, Primate of England, which contains the definitive proposals respecting the relations of the Bishop of the United Church of England and Ireland in Jerusalem with the German congregations of the evangelical religion in Palestine, which are inclined to place themselves under the jurisdiction of the latter. You will see from this letter, that the Prelate secures to the congregations of the German Protestant faith in Palestine the protection and pastoral care of the English Bishop at Jerusalem, without any other conditions than such as the exercise of the protection itself requires. The publication of these proposals will be the best means to dispel the misunderstanding of some well-meaning persons, and to render the misrepresentations and calumnies of the evil-minded of no effect. Though there are at present no German Protestant congregations in Palestine,—but the formation is still to be looked for under the influence of favorable circumstances,—yet young divines of the German Protestant Church, whom the increasing interest in the labors of the missions for the conversion of the Jews induces to go to Palestine, will certainly think it desirable to avail themselves of the offers contained in the letter of the Archbishop of Canterbury, to obtain a greater freedom of action and a more successful result of their labors, by accepting the protection and care of the Bishop of the United Church of England and Ireland. I am very ready to support, in a suitable manner, young divines of this kind, when they have been examined and found duly qualified, and especially proved themselves to be thoroughly grounded in the doctrines of the Protestant faith, according to the Augsburg Confession, and I invite you to point out to me any such persons.

"Frederick William.

"*To the Minister of State, Eichhorn.*"

LETTER OF THE ARCHBISHOP OF CANTERBURY.

"*Lambeth, June* 18, 1842.

"Sire,—As it seems to me to be desirable that your Majesty should be thoroughly acquainted with the relations in which the German congregations in Palestine will stand with respect to the Bishop of the United Church of England and Ireland in Jerusalem, I take the liberty most respectfully to submit the following proposals, which I hope will be agreeable to your Majesty:—

"The bishop will consider it as his duty to take under his pastoral care and protection all the congregations of the German Protestant faith which are within the limits of his diocese, and are inclined to place themselves under his jurisdiction, and will afford them all the support in his power. The German Liturgy, which has been carefully examined by me, which is taken from the liturgies received in the churches of your Majesty's dominions, will be used in the celebration of divine service by the clergymen who are appointed, on the following principle:—Young divines, candidates for the pastoral office in the German Church, who have obtained your Majesty's Royal permission to this end, will exhibit to the bishop a certificate from some authority appointed by your Majesty, in which their good conduct as well as their qualification for the pastoral office is in every respect attested. The bishop will, of course, take care, in the case of every candidate so presented to him, to convince himself of his qualifications for the especial duties of his office, of the purity of his faith, and of his desire to receive ordination from the hands of the bishop. As soon as the bishop has fully satisfied himself on these points, he will ordain the candidate on his subscribing the three Creeds, the Apostles', the Nicene, and the Athanasian; and on his taking the oath of obedience to the bishop and his successor, will give him permission to exercise the functions of his office.

"With respect to the confirmation of young persons of such congregations in Palestine, the clergyman of the congregation will prepare them for that purpose in the usual manner, will subject them to the requisite examination, and receive from them, in the presence of the congregation, the profession of their faith. They will then be presented to the bishop, who will confirm them according to the form of the Liturgy of the United Church of England and Ireland.

"With the most profound respect, I have the honor to remain, Sire, your Majesty's most sincere and humble servant,

W. Canterbury.

"*To His Majesty Frederick William IV., King of Prussia.*"

Hardships of the clergy.—A clergyman in one of our Western States writes to express his gratification with some numbers of the Churchman which he has accidentally seen, and his wish to receive it regularly. "The loose views," he remarks, "of the Churchmen here, makes me anxious to introduce it among them, hoping to induce them to change some of their opinions by enlightening them, and thus increase their regard for the Church. But, sir," he adds, "you can have no idea of our poverty. At this moment I have not a dollar to remit you, nor have I any expectation of receiving any. I have been obliged to preach extempore, because unable to purchase paper. I cannot buy a book or a periodical of any description, because without the means. * * * The people are poor, very, very poor; I am very young, and must have some means of growing in the knowledge of the Church, but I know not how to obtain them." The paper will of course be sent to this clergyman's address, and we hope this brief extract from his letter will not be without its use in awakening interest in the missions of the Church.

It is with extreme reluctance that we ever advert to the pecuniary affairs of our paper, but the heavy expenses incurred in its publication compel us to press on subscribers the importance and indeed the necessity which exists for the prompt payment of their bills. The annual subscription of one person is a small sum, but the aggregate of the dues unjustly withheld is large, and the want of it is productive of the most serious inconvenience. At this season of the year the want is especially felt, and we earnestly hope that those whose bills are rendered will no longer postpone their payment. As the Convention is about to meet, an opportunity of making remittances will be furnished to many of our distant subscribers, which they will do us a great favor to embrace.

We are pleased to learn that D. Appleton & Co. contemplate the republication of Mr. Newman's Sermons. The English copy now forms six volumes, and cannot be furnished to purchasers at a less price than $3 a volume. The American copy, if published, will give the same amount of matter in two volumes at $2 50 a volume; making a difference of thirteen dollars. The work will be put to press as soon as a sufficient number of subscribers are obtained to indemnify the publishers. We can hardly doubt that many of our readers, on seeing this notice, will hand in their names. The sermons of Mr. Newman have already in this country produced the happiest effects, and we have long and often desired their republication, in order that the sphere of their influence may be enlarged.

The same publishers have added Burnet's History of the Reformation to their list of reprints. This, as well as Burnet's Own Times, and Pearson, are published from the English plates, and with the same embellishments, so that besides the cheapness of the works, the public have the best guarantee for their accuracy.

The devotional series commenced by the same house is still in progress. "Spincke's Manual of Private Devotions, collected from the writings of Laud, Andrewes, Ken, Hickes, Kettlewell," &c., a *complete* edition of A'Kempis, and other works of like merit, will in due time issue from their press.

We regard this devotional series as one of the most valuable contributions which the press of our country has made to the Church. Those who have not purchased the numbers already published would do well to procure them without delay, and take the remaining numbers in the order of their appearance. In this way the expense will be more easily met.

CLERICAL CHANGES.

The Rev. Humphrey Hollis having changed his residence from Olean to Mayville, Chautauque county, requests that letters and papers for him be directed to the latter place.

The Rev. J. E. Jackson has resigned the rectorship of Christ Church, Winchester, Va., and accepted that of the Church in Henderson, Ky.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

At a meeting of the *Executive Committee of the General Protestant Episcopal Sunday School Union*, held 13th September, the Rt. Rev Chairman of the Committee having communicated the intelligence of the decease of the Rev. Mr. Peers, the following resolutions were unanimously adopted:—

Resolved, That this Committee have heard with deep sorrow of the death of their beloved brother, the Rev. Benjamin O. Peers, who by his able and faithful services as Editor and Secretary of this Institution, by his kind and amiable deportment, and his Christian consistency of conduct, won their highest respect, and affectionate esteem.

Resolved, That his indefatigable labors in the cause of Christian Education—the cause to which he consecrated his life—deserve the thankful acknowledgment of the Church at large, and should incite us all to carry out, in our several spheres, the great principles which he so warmly espoused, and so ably expounded.

Resolved, That this Committee deeply sympathize with the afflicted family and friends of their departed brother, and that the Secretary of this meeting transmit to them a copy of these resolutions, and cause the same to be published in the Church papers.

From the Minutes.

Daniel Dana, Jr., Secretary pro tem.

☞ Editors of Church papers are requested to copy the above.

REPUBLICATION

of the Journals of the Convention of the Diocese of New York.

The attention of the Reverend Clergy, of the Wardens and Vestrymen of the several parishes, and of individual Laymen, is respectfully asked to the action of Convention on the subject above mentioned, and which will be found on pages 59 and 60 of the Journal of last year, and page 25 of the Journal of the present year.

It is proposed to print 500 copies of the Journal, from the first Convention in 1785, down to the division of the Diocese in 1838. They will be embraced in two octavo volumes, and will be furnished at $5 the set.

As it is absolutely necessary that the whole 500 copies be subscribed for, before the work can be undertaken, it is hoped that the Vestries, at least of the larger and more wealthy parishes, will order several copies. The Diocese has subscribed for 50—and the Corporation of Trinity Church for 40 copies.

When it is remembered that the Diocese has but *one copy* of its Journals from the beginning, and that there is but *one other*, (or at the most, two,) complete copies to be found, as far as is known,—the importance of the present undertaking must be apparent to every one. It is earnestly hoped that it will be promptly and liberally patronized.

Subscriptions will be received at the Church Depository, No. 28 Ann street; at the office of the Churchman, No. 111 Nassau street; and at the Bookstore of Messrs. Swords, Stanford & Co., No. 152 Broadway.

Or they may be addressed to the

Rev. Benjamin I. Haight,
Secretary of the Convention,
No. 3 Rutgers Place, New York.

New York, September 10, 1842.

The foregoing Circular has been widely distributed through the Diocese in connection with the last Journal, and otherwise. The subscriptions thus far, have been but *very few*. Will not the Clergy, and Lay Delegates to the approaching Convention, come prepared to give their cordial co-operation in carrying out the measure? If not, it must be abandoned.

The Bishop of this Diocese requests the attention of the Clergy to the following:—

Form of Parochial and Missionary Reports, recommended by the Bishop.

Baptized, Adults ——
Children ——
Total ——

Confirmed ——. [*In this number should be included all belonging to the parish, whether confirmed therein or elsewhere, and not those of other parishes, who may have resorted thither for Confirmation.*]

Marriages ——

Funerals ——

Communicants. Added as new Communicants ——
Removed into the parish ——
Removed from the parish ——
Died ——
Present number ——

Catechumens ——. [*Under this head, let there be included, distinguished as occasion requires, all the children and others of the parish who are under a course of instruction in the Church Catechism; members of other classes for religious instruction; and Sunday scholars.*]

Contributions. The Education Fund of the Education and Missionary Society of the Diocese ——
The Missionary Fund of the Education and Missionary Society of the Diocese *
The Episcopal Fund ——
The Diocesan Fund ——
In the City of New York, The New York Protestant Episcopal City Mission Society ——
[*Contributions to the above mentioned objects are required by the Canons to be made annually by every congregation. The following are also hereby earnestly recommended:*]
The New York Bible and Common Prayer Book Society ——
The Protestant Episcopal Tract Society, New York ——
The General Theological Seminary ——
The General Protestant Episcopal Sunday School Union ——
The Board of Missions of the Protestant Episcopal Church in the United States ——
[*Distinguishing, as occasion requires, between Domestic and Foreign Missions.*]
Other objects connected with the Church ——
[*Distinguishing as occasion requires.*]

Remarks ——. [*Under this head let there be included, according to the Canon, all matters other than those above specified, which may throw light on the state of the parish; especially,* The number of times divine service has been celebrated on Sundays, on holy days, and on other days;—The number of times the holy communion is administered;—The frequency with which children have been instructed or examined in the Church Catechism by the minister, openly in the church, and, The number of catechists who aid the pastor in Sunday school or other catechetical instruction.]

A Canon of this Diocese requires that when a parish is vacant, the annual parochial report shall be made by the Wardens.

It is also required, that "every clergyman not regularly settled in any parish or church, shall also report the occasional services he may have performed; and if he have performed no such services, the causes or reasons which have prevented the same."

* Here should be added, this year, the amount of the *special* collection in aid of the Education and Missionary Society, recommended by the last Convention.

From the Utica Gospel Messenger.

The Bishop of Ooroomiah.—We recently alluded to an interview with the Nestorian prelate, Mar Yohannan, whose visit to this country has attracted no little attention, and awakened both here and in England some controversy. With this controversy we shall not meddle, for we cannot be useful in settling the question of the position held by the Nestorians, or by Mar Yohannan. The discussion of the matter of the conduct of Nestorius, Cyril, and the Council of Ephesus, would not be of any general profit to our readers. Our present aim is to give a brief, and we hope an interesting account, of our own interview with the Persian bishop; and as we go along we shall perhaps give some items from the conversations of others in whom we have full confidence.

The rector of Trinity Church in this city, having kindly invited us to meet the Eastern prelate at the rectory, on the evening of August 23d, we repaired thither. As we entered the parlor, we were presented to a goodly figure of a man in Eastern costume, the minutiæ of which we must leave to those versed in such things. His aspect was bland and his countenance interesting and intelligent, so far as it well could be in the estimation of Americans, who, until of late, have not become familiar—in any considerable degree—to a heavy long black beard and mustachios of the same color. The bishop was seated at a table, busily preparing autographs for sundry young ladies and others who stood near him. When this was over, and while coffee and other refreshments were handed round, we entered into conversation with this turbaned successor of the apostles in the valley of Ooroomiah, and now proceed to give as distinctly and faithfully as is in our power, the substance, occasionally perhaps using as our own the questions asked by others, for the sake of avoiding circumlocution. Our brethren will, we are sure, pardon us in this thing.

It may be well to state here, that Ooroomiah is one of 18 bishoprics in Persia. They are not of very great extent, and, as Mr. Perkins, who is ever present with the bishop, assured us, of a very low and debased population.

Our first question was—In what light do your people regard Barsumas, as compared with Nestorius?

Mar Y. 'No good, he bad man—*Unitarian.*'

On asking his views of what Unitarianism consisted, we concluded that he either did not comprehend the Unitarian controversy, or was not sufficiently familiar with our language to enter into full explanation. He however stated that they had the Nicene Creed in the Syriac language, and that they fully believed it and taught it.

What, we asked, are your views of the ministry?

Mar Y. 'We have nine degrees of clergy, but only three sacred orders.'

What are they?

Mar Y. 'Bishops, Priests, and Deacons.'

Who ordains?

Mar Y. 'I do; the bishops, nobody else.'

Do your presbyters impose hands with you?

Mar Y. '*No, never.*'

This brought to our mind the conversation between Mar Dionysius and Dr. Buchanan about a presbyter Church. (See Buchanan's Researches.)

Again we asked—What knowledge have you of Calvin, Luther, Cranmer, and the English Reformation?

Mar Y. 'We know nothing of them till missionary come with us; we have no books—our people no read, very little.'

Whence do you get your sacred orders?

Mar Y. 'From the apostles, St. Thomas, St. Mark, and Thaddeus.'

We noticed that he gave the appellation of *St* to the first two, but not to the latter, and he repeated it more than once.

And again we asked—How do you regard the Romish and Greek Churches?

Mar Y. 'We love them not, no good. We from the apostles; we pray not the Virgin Mary, we have no relics, no images; in our churches one simple wooden cross, that's all.'

Do you baptize infants?

Mar Y. 'Yes, always, every child baptized.'

How?

Mar Y. 'We put him in one vessel of water up to the chin, and then' (putting his two hands together forming a cup) 'we dip up and pour water on the head three times, in the name of the Father, and of the Son, and of the Holy Ghost.'

How do you baptize adults?

Mar Y. 'We have none to baptize; every child as soon as possible is baptized.'

But have you no converts from Paganism or Mohametanism?

Mar Y. 'No, never; when one Pagan, one Mohametan declare he converted, then he burnt.'

Have you the rite of confirmation, and whence do you derive it?

Mar Y. 'Yes, always; it came from the apostles.'

Who administers it?

Mar Y. 'I do, the bishops do it.'

When?

Mar Y. 'Just before young people come to communion the first time. I lay my hands on the head, and bless them and pray over them.'

We then recited the sentence of our own bishops in confirmation.

Mar Y. 'Yes, yes, I hear that in one of your churches; it is like our own.'

At what age do you ordain your clergy?

Mar Y. 'When we find good young men, sometime 15, 16 year we ordain them.'

How soon after that do you admit them to the priesthood?

Mar Y. 'If I want some good man for one place, I ordain him in a few days.'

We then remarked that our Church deemed it not safe to ordain deacons sooner than at 21 years, nor priests till 24.

Mar Y. 'On what leaf of the Bible you find that? some young men 16, better than some men 50.'

We remarked, all that may be true, but you have no express rule in so many words upon any "leaf of the Bible" for infant baptism: and from some further remarks we were induced to believe that his ignorance of our language, or want of theological reading, prevented him from perceiving the difference between *scriptural authority* and *ecclesiastical usage.*

On the subject of his visit to this country, he stated that his intention had been to spend three years here, for the purpose of learning our language, that he might read the theological writers of the English Church; but in coming through Turkey he was robbed of all his money, manuscripts, and clothing, and must now return to his own people.

The question was asked him—How, Bishop Yohannan, does it happen, that while you discard the idea of Presbyterian ordination, you are every day sanctioning it by your acts?

Mar Y. 'O, very well, I no believe in Presbyter ordination, but these peoples very kind to me, they send us missionaries, give us much books, give us printing presses, and we love

them very much, and we thank them very much,' &c.

We make no comment.

We asked, What is your custom as to the Lord's day?

Mar Y. 'Our Sabbath begin at sunset on Saturday, and continue till the midnight of Sunday. We have much of the time three services, and keep very strict the time. We use always our Liturgy, and preach by talking to our peoples, but no write sermons.'

Do you observe any other days?

Mar Y. 'O, yes, very much; Christmas, Easter, Pentecost, Ash-Wednesday, Good Friday, the Forty days of Lent, Saints' days, as do here in this country.'

After this conversation, and while for a brief season we were taking a short repose at one of the resting places of the weary, it fell seasonably in our way to be present in a Presbyterian meeting house, where Mar Yohannan, with sundry missionaries, or pastors, or preachers, as it may be, were in attendance, and before a right handsome and apparently very intelligent congregation. There were several addresses, presenting numerous facts of interest, but which are told and printed so often that we need not stereotype them over. But there were certain points to which our attention could not but be drawn. One of the speakers, in referring to the Persian prelate, then in the pulpit with him, —if we comprehended him, and our intelligent friends said the same,—conveyed distinctly the idea that Mar Yohannan was a convert from Paganism, and the expression 'a brand plucked from the burning' was so employed as to leave the impression to which we have just alluded. And one speaker of very great ability and very large information, conveyed the idea not ambiguously that "the missionary enterprize"—we do not admire such worldly phrases in connection with the Church—began about *thirty* years ago in this country, whereas we had been accustomed to suppose that about five times that number of years had elapsed since the Church of England, through her two venerable and blessed Societies, had spread the banner of the cross and borne the light of Christian truth through destitute settlements and pagan tribes in these western wilds, to say nothing of the missionaries she sent out through pagan India—her Ziegenbalds and Swartzes.

Another point was presented at the meeting here spoken of, and which we hope our neighbors over the way will bear in mind. One speaker said, if not in the very words, yet, as some present will remember, in literal truth, while calling attention to Mar Yohannan: "The person before you belongs to an extensive family. Yohannan is the family name. There is a *Priest* Yohannan in the same country, a relative of our friend, but this is Mar Yohannan, or, *Bishop* Yohannan." Now, we simply ask our friends over the way to show how a bishop and a priest differ if they have equal authority? Does Mar Yohannan believe that a presbyter can ordain? No such thing. And what a singular testimony is borne to the Episcopal authority by our good neighbors, as they bear this Eastern prelate through our land, when they request him, as bishops in all time have done, to stand up and to bless the people; for Mar Yohannan, we believe, always, as on the occasion referred to, pronounces the benediction.

During the services here mentioned, the Eastern bishop addressed the audience in a few remarks. They consisted chiefly of texts of Scripture, as well uttered as his imperfect knowledge of our language would lead us to expect, and some pointed and earnest exhortations, to which we may allude at another time.

INTELLIGENCE.

Assistant Bishop of Virginia.—The Standing Committees having sent in their consent to the consecration of Dr. Johns, the presiding bishop has, according to the canon, communicated the same to the bishops, whose approbation may certainly and speedily be expected.

The consecration will, by divine permission, take place on Thursday, the 13th of October, in the city of Richmond. Should his health permit, the hope is cherished that Bishop Griswold will be present to perform the ceremony, assisted by the Bishops of Virginia, North Carolina, and Maryland. It is expected that the Assistant Bishop will enter upon his duties immediately after his consecration, by visiting some of the counties south of James river.

Richmond has been selected as the residence of the Assistant Bishop, as the most central place, and one where, from its size, character, the concourse of persons from all parts of the state, the need of his services and the probability of their effect is the greatest. Thence, he will be able in a few hours to reach the large cities, and the two seats of learning, where the most of our young men are receiving their education, and render most valuable service, during the intervals of his more extended visits to the country congregations. By the blessing of God we may surely hope for great good from the expected arrangement.—*Southern Churchman.*

Persia.—The Christian Observer states that the Rev. Mr. Perkins, now in this country, has just received a letter from Rev. Mr. Dwight, his colleague in Persia, containing the important intelligence that "*the Papal Missionaries have all been ordered out of Persia by the Shah!*" This is said to have been done in consequence of the complaints of the Armenians against them, through the Patriarch at Echmiadzin and the Russian government. The Observer thinks that this remarkable movement may be regarded "as a signal interposition of Providence in behalf of the Nestorians, who are thus apparently shielded against the wiles of their most dangerous enemies."—*Banner of the Cross.*

Methodism in England.—Our readers sometimes hear of "*Brummagen ordinations:*" it is a phrase which denotes the succession derived by the English Wesleyans from Mr. Jabez Bunting, in Birmingham, in the year 1836, when they for the first time pretended to any thing like ordination in the ceremony of laying on of hands. Alluding to several late secessions of preachers from their Conference, thro' dissatisfaction with such ordination, and to the rumor that even Dr. Hannah (President) was beginning to suspect its validity, and thought of retiring, the London Church Intelligencer says, "There seems to be a shaking in the Wesleyan sect; and we foresee that their 'Brummagen ordination' will prove to them a very troublesome, if not a destructive movement. Time will tell."—*Ib.*

We observe by a notice in the Baltimore Patriot, that the services of "Mount Calvary Church," of which the Rev. Mr. Forbes was formerly missionary, are now regularly continued by the Rev. John W. Hoffman, late of this city, "whose appointment has afforded great satisfaction." This mission church is located in the northwestern part of Baltimore, where an additional house in which Churchmen might worship has for many years been much needed. The holy enterprize originated in the zeal and liberality of the rector and members of St. Paul's parish, by whom it has thus far been sustained; and we are happy to learn that its prospects are encouraging. There is connected with the new church a flourishing Sunday school, and a good choir; and although it has been but seven months in operation, it already numbers thirty communicants. Our worthy brother who labors there will have the hearty good wishes of all who love and desire the prosperity of Zion.—*Ib.*

New Churches in Philadelphia.—We learn that preliminary arrangements have been made for the erection of an Episcopal Church in the neighborhood of Eighth and Brown streets, district of Spring Garden, to be called "St. Timothy's."

Incipient steps have also been taken towards providing an additional church in the district of Southwark, where an extensive and inviting field presents itself. It will be known as the "Church of the Messiah."—*Ib.*

At a meeting of the Standing Committee of the Diocese of Pennsylvania, held on the 6th inst., the Rev. Samuel Hazelhurst, deacon, was recommended to the bishop for priests' orders. Messrs. Roswell Parke and Erasmus J. P. Messinger were at the same time recommended to be received as candidates for orders.—*Ib.*

DIOCESE OF WESTERN NEW YORK.

Bishop De Lancey's Visitation.—On the 25th of August, the bishop preached in the Methodist house, Havana, Chemung co.; prayers being read by the Rev. Mr. Whipple, of Bath, assisted in the lessons by the Rev. Dr. Hale, of Geneva. The Rev. Mr. Nickerson, of Catharine, was also present.

An ordination was held by the bishop in St. John's Church, Catharine, on Friday, the 26th, when the Rev. M. A. Nickerson, deacon, was admitted to the priesthood. He was presented by the Rev. Mr. Whipple. Prayers were read by the Rev. Dr. Hale, assisted by the Rev. Mr. Douglass, of Medina. The sermon was preached by the Rev. Mr. Metcalf, of Elmira. All these gentlemen united in the laying on of hands. The Rev. Mr. Carter, of Candor, was also present. The Rev. Dr. Hale assisted in administering the holy communion. A full congregation witnessed the impressive solemnities of an ordination, never before held in this church.

On the 27th, services were held in the temporary chapel used by the congregation of Christ Church, Corning, Steuben county. The bishop baptized (by desire of the missionary) one infant, and preached. Prayers were read by the Rev. Mr. Whipple, assisted by the Rev. Mr. Douglass. The Rev. Mr. Smith, missionary of the station, the Rev. Mr. Gilbert, of Painted Post, and the Rev. Mr. Lord, of Pennsylvania, were also present.

Sunday, the 28th, the bishop spent at Elmira, where in the morning he confirmed 1 sick person in private, preached, and administered the holy communion. Prayers were read by the Rev. Mr. Douglass. The Rev. Mr. Metcalf baptized 1 adult. Both assisted in the communion. In the afternoon, the bishop preached and confirmed 12 persons, the Rev. Mr. Douglass reading prayers. In the evening, at a third service, the Rev. Mr. Douglass read the service, and the Rev. Mr. Metcalf preached his farewell discourse, being about, with deep regret on the part of the congregation, to remove to Duanesburg, New York. The Rev. Mr. Douglass, of Medina, has been chosen as his successor in Trinity Church, Elmira.—*Gospel Messenger.*

From the Christian Witness.

EASTERN DIOCESE.

Mount Zion Church, Chelsea.—The Rev. William S. Bartlett, of the diocese of New York, has received and accepted an invitation to the rectorship of this church. Mr. Bartlett entered upon the discharge of his duties on Sunday last.

Mr. Bartlett requests that all letters and papers, intended for him, be addressed to Boston, Mass.

New Bedford and Nantucket.—On Sunday, the 14th of August last, the bishop preached twice in New Bedford, and confirmed 13 persons. At a third service in the evening, the Rev. Mr. Morton, of Philadelphia, preached. Monday, the 15th, he passed over in the steamboat to Nantucket, accompanied by the Rev. Mr. Lambert, who preached there in the evening. The next day the bishop preached twice and confirmed 22 persons, the greater part or all of whom had been recently baptized. In the afternoon, they were joined by the Rev. Mr. Morton, who preached there at a third service in the evening.

The bishop has made appointment to visit Manchester, N. H., on Sunday, the 11th inst.

Ordination.—On Sunday morning, September 4, in Grace Church, Boston, Samuel A. Taylor was admitted to deacons' orders, by the Rt. Rev. Bishop Griswold.

Harvard University.—We learn from the Christian Register, that at the late commencement, this institution conferred the honorary degree of A. M. upon Messrs. Lucius Manlius Sargent, and Mr. Bond; of D. D., on Rev. Dr. William Jenks, and Rev. W. B. O. Peabody; and of LL. D., on Judges Davis, Ward, and Hubbard. About eighty offered themselves for admission to the freshman class.

St. John's Church, Northampton.—We are pleased to learn that this church is in an increasingly flourishing condition. The bishop officiated there on Sunday, the 21st ult., and confirmed 11 persons.

Berkshire County.—In his late visitation to the churches in Berkshire, Bishop Griswold confirmed 5 persons in St. Luke's Church, Lanesboro'; 8 in St. Stephen's, Pittsfield; 1 in Trinity, Lenox; 5 in the two parishes in Great Barrington; and 2 in St. Paul's, Otis.

At the monthly meeting of the Standing Committee of the Diocese of Massachusetts, testimonials were signed in favor of Nathaniel G. Allen, and also in favor of Daniel G. Estes, applying to be admitted as candidates for holy orders.

Testimonials were signed in favor of Rev. Justin Field, jr., applying to be admitted to priests' orders.

T. M. Clark, Secretary.

DIOCESE OF MARYLAND.

Confirmation.—On the fifteenth Sunday after Trinity, September 4th, in Christ Church, Elk Ridge, Queen Caroline parish, after morning prayer by the rector, the bishop preached, confirmed 10 persons, and administered the holy eucharist. In the afternoon of the same day, at the Laurel Factory, Prince George county, after evening prayer by the Rev. Mr. Waters, the bishop preached again. Stated services are held on the alternate Sunday afternoons, in the Laurel and Savage Factories, by the Rev. Mr. Waters, rector of Christ Church.

MARRIED,

On the 14th inst., at St. John's Chapel, by the Right Rev. Benjamin T. Onderdonk, D. D., the Rev. Flavel S. Mines, to Miss Mary Amelia Freeman, all of this city.

CALENDAR.

SEPTEMBER.

18. Seventeenth Sunday after Trinity.
21. St. Matthew the Apostle. Ember Day.
23. } Ember Days.
24. }
25. Eighteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty First Sunday after Trinity.
18. St. Luke the Evangelist.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

St. Lawrence county. Friday, September 2, confirmed 5 in Trinity Church, Potsdam.

Saturday, September 3, consecrated Grace Church, Canton. The Instrument of Donation and of Request for Consecration by the Vestry, was presented to the Bishop by Richard N. Harison, Esq., Senior Warden, and read by the Missionary at Canton, the Rev. Thomas P. Tyler, Deacon. The Sentence of Consecration was read by the Rev. John A. Childs, Missionary at Waddington and Norfolk, and Morning Prayer by the Rev. Albin K. Putnam, Rector of Trinity Church, Potsdam, assisted by the Rev. Oliver H. Staples, of the Diocese of Tennessee, who read the Lessons; and the Sermon preached by the Bishop.

Fifteenth Sunday after Trinity, September 4, in the same church, admitted the Rev. Mr. Tyler to Priests' Orders. Morning Prayer was read by the Rev. Mr. Staples, assisted by the Rev. Mr. Childs, who read the Lessons, the Sermon preached by the Bishop, and the Candidate presented by the Rev. Hewlett R. Peters, Rector of St. John's Church, Ogdensburgh. The same Presbyters, together with the Rev. Mr. Putnam, united with the Bishop in the laying on of hands.

In the afternoon, confirmed 15.

City of Hudson. Friday, September 9, in the morning, confirmed 19 in Christ Church.

In the afternoon, officiated on occasion of setting apart to its proper purposes a building erected in the yard of Christ Church by Cyrus Curtiss, Esq., for Sunday School and other catechetical instruction, for general purposes of education on Christian principles, and for other ecclesiastical uses, and by him given, for such purposes, to the Corporation of Christ Church. The services were held in the building, and were commenced with the Evening Prayer, read by the Rev. Isaac Pardee, Assistant Minister of St. Thomas' Church, New York, and formerly Rector of Christ Church, Hudson, assisted by the Rev. Thomas Mallaby, Rector of Trinity Church, Athens, Greene county, who read the Lessons. The Rector of the parish, the Rev. Pierre T. Babbitt, then read the deed by which the building had been conveyed by Mr. Curtiss to the vestry, and the Resolution of the Vestry accepting the same. Services proper for the occasion, prepared by the Bishop, were then performed by him, and he delivered an address to the Sunday Scholars. A Sermon adapted to the occasion had been preached in the church by the Bishop, in the morning.

Orange County. Sixteenth Sunday after Trinity, September 11, in the morning, confirmed 22 in St. George's Church, Newburgh.

Dutchess county. In the afternoon, confirmed 23 in St. Anna's Church, Fishkill Landing.

Orange county. In the evening, confirmed at his residence a sick member of St. George's Church, Newburgh, and three of his family.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

NOTICES.

DIOCESE OF NEW YORK.
ANNUAL CONVENTION.

Notice is hereby given, that the Annual Convention of the Diocese of New York will be held on Wednesday, the Twenty-Eighth Day of September, in St. Paul's Chapel, in the City of New York, at ten o'clock, A. M.

By order of the Bishop.
Benjamin I. Haight, *Secretary.*

New York, August 15, 1842.

☞ The Bishop requests that the Clergy will attend on the first day, in their official robes, and occupy the seats provided for them, in the middle aisle.

EASTERN DIOCESE.

The annual meeting of the Convention of the Eastern Diocese is appointed to be held in St. John's Church, Charlestown, on Wednesday, the 28th of September, at 9 o'clock, A. M.

Daniel L. B. Goodwin,
Sec. of the Convention of the Eastern Diocese.
Wilkinsville, August 22, 1842.

EDUCATION AND MISSIONARY SOCIETY.

The annual meeting of the Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York, will be held on the evening of Tuesday, the 27th day of September inst., at half past 7 o'clock, at the Sunday school room of St. John's Chapel, for the election of officers. Resolutions from the Board of Managers recommending a surrender of the present constitution, and suggesting an entire change in the mode of conducting the Education and Missionary operations of the Diocese, will be submitted for the consideration of the Society.

A full attendance of the members is therefore respectfully requested.

G. G. Van Wagenen, Rec. Sec.

☞ The members of the Society are,—annual subscribers of not less than three dollars, and those who have become "members during life," or "patrons" of either of the departments, Education or Missionary, or 'patrons of the Society,"—every clergyman of the Diocese of New York, and every officer, manager, or director, of an association auxiliary to the Society, are ex-officio, members of the Society.

New York, September 17, 1842.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY OF THE CITY OF NEW YORK.

A Stated Meeting of the Board of Managers of this Society will be held on Monday evening next, the 19th inst., at half past 7 o'clock.

In consequence of the alterations making at St. Bartholomew's Church, the meeting will be held in the Sunday schoolroom of St. John's Chapel.

The punctual attendance of all the members is particularly requested.

Geo. H. Bell, Recording Sec'y.

New York, Sept. 17, 1842.

MISSION CHURCH OF ST. MATTHEW.

The regular Quarterly Sermon, in aid of this station, will be preached in the Church in Christopher street, between Bleecker and Fourth, on Sunday evening next, September the 18th, by the Rev. James Milnor, D. D. Service to commence at half past 7 o'clock.

Episcopalians generally are respectfully invited to attend.

New York, September 17, 1842.

☞ An Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held on Thursday, September 29th, at 7 o'clock, P. M., in St. Paul's Chapel of this city.

Samuel Seabury.

New York, September 17, 1842.

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $5, for the benefit of the sick poor, from a lady of St. Paul's Chapel, by the hands of Swords, Stanford & Co, of 152 Broadway.

Benjamin Evans,
360 Broome street.

New York, Sept 14, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From St Mark's ch, Bridgewater, by Rev Geo S Gordon, of New Preston, $1. Wm Van Norden, annual, $1. Church of Messiah, Glens Falls, and Zion's ch, Sandy Hill, Rev J A Spooner, $4 62. St John's ch, Fort Hamilton, Rev J D Carder, $3 18. Total amount, $9 80.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.

New York, September 14, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St James' ch, Goshen, Rev J A Spencer, rector, second contribution for Education fund, $4, and for Missionary fund, $6; St John's ch, Fort Hamilton, N Y Harbor, Rev J D Carder, rector, collection for Missionary fund, $5 62; St Mark's ch, New York, Rev Dr Anthon, rector, canonical contributions for the current year, for Education fund, $20, and for Missionary fund, $62; Trinity ch, New Rochelle, Rev Dr Coit, rector, offerings for Education fund, $15, and for Missionary fund, $30. Total amount, $142 62.

C. N. S. Rowland, Treasurer,
55 Water-st.

September 14, 1842.

DOMESTIC MISSIONS

The treasurer of the Committee for Domestic Missions, since his report of Sept. 7th, has received the following contributions, viz.:

From T J H E, Bridge Farm, Dorchester co, Md, second donation, $5; a well wisher for Jubilee College, $5; St Stephen's ch, Wilkesbarre, Pa, per Rev R B Claxton, $15; ladies of Union ch, St Albans, Vt, per Rev William Henry Hoit, $10; through D Ravenel, Esq, receiving agent in Charleston, from Rev Mr Dupont, collection at monthly missionary meeting of St Stephen's ch, $17 10. Of Rev J S Hanckell, offerings of St Paul's ch, Charleston, $90; offerings of colored persons of do, $6 70—$96 70. Of Rev J S Hanckell, his semi-annual pledge, $25; of Rev Mr Trapier, offerings of St Michael's church, Charleston, $43 50; a member of St Philip's ch, Charleston, $50—$232 30. Donation of Mrs Virginia Taylor of Port Royal, Va, through Rev Mr Friend, $10; from a member of St Paul's ch, Troy, one half, $15. Total amount, $292 30.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.

☞ The Treasurer would earnestly call the attention of the friends of Missions to the fact that he has not yet been able to satisfy the claims existing upon the July quarter; and that another quarter is at hand, without a dollar in store to meet the drafts of the missionaries.

New York, September 14, 1842.

FOREIGN MISSIONS

The treasurer acknowledges the receipt of the following sums since last report:

Through E Wilcox, Esq, R A, Phil, from Christ ch, Jerseytown, Pa, Rev Mr Micheson, $1; from Trinity ch, Oxford, per Rev Mr Sheets, $5; from S S for foreign missions, per T N Stanford, Esq, $50. Through H Trescot, Esq, R A, Charleston, S C, Missionary Society of St Stephen's Chapel, Charleston, per Rev Mr Dupont, $5 68; Sunday school of St Stephen's ch, for Paul Trapier, Africa, $10; white congregation of St Stephen's ch, for Daniel Cobia Africa, $10; from St Paul's church, Charleston, per Rev S Hankel, $50—$75 68. From M N Z, Fort Hamilton, per Rev J D Carder, rector, $10; from offerings of St James' ch, Derby, Ct, Rev W B Ashley, rector, $15 54; from ladies of Union ch, St Albans, Vt, per Rev W H Hoit, rector, one half, $10; from B Howard, Esq, Treasurer Massachusetts Board of Missions, from St Mark's ch, Warren, R I, weekly offerings for Africa, $21 70; from Sunday school of do, for Mission school, Africa, $20—$41 70. From a member of St Paul's ch, Troy, N Y, one half, $15. Total amount, $223 92.

J. Smyth Rogers, Treasurer.

New York, September 14, 1842.

CHURCH DEPOSITORY,
No. 20 John-Street.

Letters have been received at the Depository since last acknowledgment from the following persons, viz:

D Brunner, Baltimore; D W C Clark, Brandon, Vt, with remit; R S H George, Phil, 2 letters; Rev P A Proal, D D, Utica; Rev P T Babbit, Hudson; Rev J W Hallam, Chicago, Ill; Rev W H Hoit, St Albans, Vt, with remit.

Packages have been forwarded during the same period as follows:

To Joseph Gill, Richmond, Va, care Mr Ritter, sent to A & H S Thorp, 350 Pearl street; A E Miller, Charleston, S C, per ship Catharine; D Brunner, Baltimore, per Harnden & Co's Express; Charles Stimpson, Boston, per do; W C Court, care John C Ryan, Mobile, brig Linden; Edward Wiley, Savannah, Ga, per brig Madison; Belknap & Hamersley, Hartford, per Harnden & Co's Express; R S H George, Phil, 2 packages, per do.

MESDEMOISELLES HALLET'S
BOARDING SCHOOL FOR YOUNG LADIES,
No. 51 Amity street, New York.

THE following notice of this school in the Church Record is from the pen of the editor, the Rev. F. L. Hawks, D. D.

"Education.—The advertisement of the Mesdemoiselle Hallets will be found on the cover of this number. It affords me pleasure to be able to commend the institution of the Misses H. to such as have daughters to whom they are desirous of giving an education that will fit them for the best spheres in life. The branches taught, both useful and ornamental, are numerous, and are well and thoroughly inculcated, and it enhances our satisfaction to say, in a manner and with a success (for we speak from experience) that will give entire satisfaction to those who wish moral and mental instruction united."

Circulars furnishing the terms, &c., may be had on application at the store of Swords, Stanford & Co.

September 17—2t$

WANTED, by a graduate of one of the New England Colleges, a situation as Teacher in an Academy, or private family.

The applicant is a communicant of the P. E. Church, and has five years experience in teaching. The most satisfactory references given. No objection to going South. Direct to "Teacher," at the office of the Churchman, (postpaid) Sept. 17.

EDWARD HODGES, Mus. Doc., having had much experience during the last twenty years in drawing up specifications of **ORGANS**, and in superintending their erection or repairs, respectfully offers his services to such Churches, Congregations, and Musical Societies, as may honor him with their commands in this branch of his professional business.

Dr. Hodges has it in his power to devise plans which will economize funds where economy is a duty; to adapt instruments to the capacity of the buildings and the nature of the services in which they may be employed; and to introduce the latest improvements in organ-building; (some of which are embodied in the organ recently put up under his direction in St. John's Chapel, New York;) besides rendering important aid in seeing the work well performed, and the contract fully and faithfully executed.

June 25. 56 Varick street, New York.

JUST PUBLISHED,
BY JAMES A. SPARKS,
111 *Nassau street,*

MUSIC of the Church, (with a Supplement.) A collection of Psalm, Hymn, and Chant Tunes adapted to the worship of the Protestant Episcopal Church in the United States. 7th edition.

September 3.

MRS. MULLIGAN & MISS ROBERTS'
Boarding and Day School for Young Ladies,
No. 43 Walker-Street,

Will be opened on Tuesday, September 13.

☞ To accommodate Young Ladies who reside at a distance, a carriage will call every morning, and return after the close of school hours. Aug. 20—5w

☞ Shortly will be published in London, a Portrait of the RIGHT REV. GEORGE WASHINGTON DOANE, D. D., LL. D., Bishop of New Jersey, from a Drawing by G. Richmond. Engraved by F. C. Lewis.

Fifty Impressions to be taken at $5. Prints $2 50.

The profits arising from the sale of the print will be added to the funds of the Society for the Propagation of the Gospel.

Subscriptions will be received at the office of the Churchman. August 27.

MISS HAINE'S
SCHOOL FOR YOUNG LADIES,
No. 66 Warren Street,
Will Re-open on Monday, September 5th.

THE studies pursued embrace a thorough course of English. The Languages, Drawing, and Vocal Music, taught by the best instructors. Particular attention will be given to the morals of the young ladies.

Circulars may be obtained at the bookstores of C. S. Francis, No. 252 Broadway; R. Lockwood, No. 411 Broadway; J. S. Taylor, No. 145 Nassau st.; and at her residence, No. 86 Warren st.

REFERENCES.

Hon. Theo. Frelinghuysen, LL. D., Chan. of the N. Y. University.
Hon. Peter A. Jay, No. 398 Broadway.
Rev. J. M. Matthews, D. D., No. 22 Washington Place.
Rev. Thomas Dewitt, D. D., No 62 Walker st.
Rev. John A. Vaughan, D. D., No. 55 Morton st.
Rev. John M. Macauly, No. 112 Leonard st.
Cornelius Du Bois, Esq., No 757 Broadway.
John Steward, Esq., No. 1 Pearl st.
John Slosson, Esq., No. 3 Pearl st.
C. O. Halsted, Esq., No. 12 Clinton Place.
William Forrest, Esq., No. 18 Varick st.
A. R. Whetmore, Esq, No. 23 Varick st.
John M. Nixon, Esq., No. 39 Nassau st.
Thomas C Doremus, Esq., No. 86 Warren st.

Aug. 20—6t$

HISTORY of the Reformation, by Bishop Burnett, 4 vols. A new edition, with notes by the Rev. E Nares, D. D.

For sale at this office. Price $8. July 30.

GOVERNESS.

A LADY is desirous of obtaining a situation as Governess in a private family. A situation in one of the Western States would be preferred. Most respectable references can be given. Address R. D., post paid, office of the Churchman. Sept 10—2t$

NEW TESTAMENT.

THE New York Bible and Common Prayer Book Society have just published a neat edition of 18 mo Testaments, from stereotype plates, kindly presented by James Swords, Esq.

For sale in muslin at 12 cents, and in sheep, 15 cents each; by the dozen at 15 and 18 cents each; or single for gratuitous distribution—at the

Church Depository,
Sept. 10. No. 20 John street.

ST. ANN'S HALL, FLUSHING, L. I.,
For the Education of Young Ladies.

THE Winter Session of this Hall will commence on the first of October. Circulars may be had at No. 20 John-street, New York.

Sept. 3—t08 J. F. Schroeder, Rector.

SELECT SCHOOL.

THE MISSES MANSFIELD respectfully inform their friends and the public, that they will Re-open their School at No. 480 Pearl-street, on Monday, August 29th. August 27.

BOARDING AND DAY SCHOOL
FOR YOUNG LADIES.

MISS SAGAR and MISS BALLOW will Re-open their School for Young Ladies at No. 10 Albion Place, (Fourth street,) on Monday the 12th of September. August 27.

ST. JAMES' HALL,
NEAR HAGERSTOWN, MARYLAND.
The Right Rev. the Bishop of Maryland, Visitor.

THIS institution will, according to previous notice, be opened on Monday, the 3d of October next. Terms—$225 per session of ten months, payable, in every instance, semi-annually in advance. Entrance fee, (in place of an outfit of bedding, &c.,) $25. This entrance will not be required in the case of subscribers of not less than $100 towards the establishment of the institution. Applications for the admission of pupils, or for further information, to be made, postpaid, to the rector, the Rev. John B. Kerfoot, Hagerstown, Md.

☞ The Banner of the Cross and Episcopal Recorder will please insert the above once a week for four weeks.

Sept. 3, 1842—4t

PORTRAIT OF THE REV. D. BUTLER, D. D.

A FINE lithographed portrait of the late Rev. D. Butler, D. D., has lately been published, and can be purchased in this city, of Swords, Stanford & Co., D. Appleton & Co., at the office of the Churchman, and at the office of the Episcopal S. S. Union. In Albany, of E. H. Pease; and in Troy, of Young & Hartt. Sept 3

MRS. AND THE MISSES WOOD'S
Boarding and Day School for Young Ladies,
42 Barrow St., Washington Square, N. Y.

THE business of this establishment will be resumed on 8th September. The system of education assiduously pursued, aims at securing a lasting and thorough knowledge of whatever is attempted. In the French department, particular care is taken to cultivate the habit of conversing in that language. Day pupils are allowed the privilege of preparing their lessons under the superintendence of one of the teachers.

Sept. 3, 1842—6t

ORGANS FOR SALE.

THE subscriber offers for sale the Organ now standing in the *Broadway Tabernacle.* The exterior is Gothic, 20 feet high, 14 wide, 9 deep—two sets of keys and pedals, compass of keys from GG to F alt, compass of pedals from CCC, 16 ft. to D, an octave and fifth. The stops are as follows: Great Organ—large open diapason, second size do, stopped diapason, principal, twelfth, fifteenth, sesquialtra, 4 ranks, trumpet; Swell—dulciano, stopped diapason, principal flute, hautboy; Choir Bass—stopped diapason, dulciana, principal; Pedals—double open diapason; Couple to connect the Pedals with Great Organ.

This is a powerful and fine toned instrument and will be sold a bargain.

Likewise, a very superior Parlor Organ, made to order, containing the dulciano, stopped diapason, principal flute, fifteenth, and hautboy, with swell, and three composition pedals. The case is finished in the most elegant manner, 9 ft. 9 ins. high, 5 ft. 9 ins. wide, and 3 ft. 10 ins. deep—a superior instrument and well worthy of the attention of amateurs.

Also, a six stop Chapel Organ, with five composition pedals, 11 feet high, 6. 7 wide, 3. 9 deep.

Two five stop Swell Organs, calculated for a small Church, 9 feet 5 inches high, 5. 10 wide, 3. 5 deep.

Two four stop Organs, without a swell, 8 feet 7 inches high, 5.4 wide, 2.6 deep.

Two second-hand Organs, of five stops, suitable for small Churches.

One small Parlor Organ.

HENRY ERBEN, No. 172 Centre street.

Sept 3—tf

BURNET'S HISTORY of the REFORMATION.
This Day Published,

The History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury—with the Collection of Records and a copious Index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a Frontispiece, and twenty-three elegantly engraved Portraits, forming four elegant 8vo. vols. $8.

The established character of Bishop Burnet's History of the Reformation as a standard work, and most valuable historical authority, renders it unnecessary for the American Publishers to enter into any analysis of its merit, further than briefly to state the advantages of this edition over all others.

"Often as this celebrated History of the Reformation of the Church of England has been printed and published, often as it has been read, and continually as it has been referred to by successive writers, interested in the important subject of which it treats; yet one thing seems to have been constantly overlooked, namely, the necessity of a distinct Preface to point out, and to explain to readers in general, the particular character of the publication.

"It is a work of too great magnitude to be repeatedly read through, and though its eminence as an historical work, must always be such as to render it imperatively necessary for certain writers to consult its pages, yet in every reprint of it, it should be contemplated by the publisher not merely as a book of reference, but as one to be read like other books of history regularly from the beginning to the end, not by professed scholars only, or by persons already versed in history, civil or ecclesiastical, but by such as may be only beginning their historical inquiries and researches—young readers and mere students.

"Scarcely any other book of equal importance, perhaps, stands so much in need of preliminary explanations, as this great work of the celebrated writer whose name it bears. And it must often, we should think, have been a matter of just surprise to the readers of this history, that, in the editions hitherto published, the errors in the first and second volumes have been reprinted, which the author himself noticed at the end of the third volume. In the resent edition the text will be found correct d as it should be, and many explanatory notes added throughout the work.—*Editor's Preface.*

Recently Published,

An Exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession—Creed of Pope Pius IV., &c. Revised and corrected with copious Notes and additional References, by the Rev. James R. Paige, A. M., of Queen's College, Cambridge. In one handsome 8vo. vol. $2 00.

An Exposition of the Creed, by John Pearson, D.D. late Bishop of Chester. With an appendix, containing the principal Greek and Latin Creeds. Revised and corrected by the Rev. W. S. Dobson, M. A. Peterhouse, Cambridge. In one handsome 8vo. volume. $2 00.

A Treatise on the Church of Christ. Designed chiefly for the use of Students in Theology. By the Rev. William Palmer, M. A., of Worcester College, Oxford. Edited, with Notes, by the Right Rev. W. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland. 2 vols. 8vo., handsomely printed on fine paper. $5

D. APPLETON & CO., Publishers,
200 Broadway.

Sept 3—3t

MUSIC BOOKS.
A. V. BLAKE,
Of 54 Gold street, New York,

HAS made arrangements to supply the trade, church choirs, teachers, and others, with the standard music books of the country. The following list exhibits the principal works constantly on hand:

The Boston Academy's Collection of Church Music: Published under the direction of the Boston Academy of Music.
The Boston Handel and Hadyn Society Collection of Church Music: By Lowell Mason.
Bridgewater Collection of Sacred Music.
The Choir; or Union Collection of Church Music: Lowell Mason.
The Massachusetts Collection of Psalmody: By the Boston Handel and Hadyn Society. Edited by George James Webb, President of the Society.
The Modern Psalmist: By Lowell Mason. Published under the sanction of the Boston Academy of Music.
Boston Anthem Book; being a Selection of Anthems and other Pieces: By Lowell Mason.
Manual of the Boston Academy of Music, for Instruction in the Elements of Vocal Music on the System of Pestalozzi. By Lowell Mason, Professor in the Academy.
The Juvenile Singing School: By Lowell Mason and G. J. Webb, Professors in the Boston Academy of Music.
The Lyrist, consisting of a Selection of new Songs, Duetts and Trios, from recent Works of various Authors. Compiled by Lowell Mason and G. J. Webb, Professors in the Boston Academy of Music.
The Music of Nature; or an attempt to prove that what is passionate and pleasing in the Art of Singing, Speaking, and Performing upon Musical Instruments, is derived from the sounds of the Animated World. With curious and interesting illustrations. By William Gardiner.
Lives of Hadyn and Mozart; with Notes. By William Gardiner. *12mo. cloth.*
The Odeon; A collection of Secular Melodies, arranged and harmonized for four voices, designed for adult Singing Schools, and for Social Music Parties. By G. J. Webb, and Lowell Mason, Professors in the Boston Academy of Music.
The Odeon, printed on fine paper, and bound in cloth.
Boston Glee Book. Edited by Lowell Mason and G. J. Webb.
Carmina Sacra. By Lowell Mason.
Boston School Song Book. By Lowell Mason.
Gentlemen's Glee Book. By Lowell Mason.
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The Church Choir; a collection of Sacred Music; comprising a great variety of Psalm and Hymn Tunes, Anthems and Chants, arranged for the Organ or Piano Forte, and adapted more particularly to the Worship of the Protestant Episcopal Church in the United States. By Joseph Muenscher, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio.
The American Glee Book; consisting of a Selection of Glees, Madrigals, and Rounds, from the most distinguished English and German authors, together with Original Pieces composed expressly for this Work, embracing Pieces from the Works of upwards of thirty persons. By George James Webb, President of the Handel and Hadyn Society.
The Boston Musical Institute's Collection Church of Music; comprising a great variety of Psalm and Hymn Tunes, Anthems, Chants, Sentences, and other set Pieces. Arranged and composed by T. Comer.
The Little Songster; consisting of Original Songs for Children: For the use of Primary Schools and Families. By George J. Webb.
Music of the Church; a collection of Psalm, Hymn and Chant Tunes, adapted to the Worship of the Protestant Episcopal Church in the United States. This work, prepared by one of the most gifted and popular clergymen of New York, has been published in successive editions for many years, and is used in some of the largest parishes of the country. ☞The edition now offered to the public has been enlarged by the addition of 8 pages of rare and valuable chants and sentences never before published in this country, and the book is otherwise much improved.

August 6.

FOR SALE BY
THE GENERAL PROT. EPIS. S. S. UNION,
Depository 20 John st.,
Either single or in quantities:

Pearson on the Creed, 8vo.
Burnet on the XXXIX. Articles, octavo.
Sermons by the late Bishop Bowen, vol. 1. 8vo.
Select Family and Parish Sermons, by Bishop McIlvaine, 2 vols. 8vo.
Theology for the People, by the Rev. J. P. K. Henshaw, D. D., octavo.
Archbishop Secker's Lectures on the Catechism, 12mo.
The Primitive Church Compared with the Protestant Episcopal Church of the Present Day by Bishop Hopkins, 12mo.
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Gilly's Horæ Catecheticæ, edited by Bishop Doane, 12mo.
Baptismal Obligations, by Rev. Wm. Jackson, 12mo.
Scriptural Examinations on the Church Catechism, by Joshua Dixon, Revised, &c., by the Rev. George A. Smith, 18mo.
Dictionary of the Church, by the Rev. Wm. Staunton, 12mo.
The Churchman's Manual, by the Rev Benjamin Dorr, D. D., 12mo.
Wilmer's Episcopal Manual, 12mo.
Faber's Difficulties of Romanism, 12mo.
The Temple and Country Parson, by the Rev. George Herbert, with his Life, 12mo.
Keble's Christian Year.
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Professional Years of Bishop Hobart, by the same author.
Devotions for the Family and the Closet, by the same author.
The Death of the Righteous, translated from the French of M. La Placette, by the late L. P. Bayard, D. D.
The Church Choir, a Collection of Sacred Music, by Professor Muenscher.

Orders from abroad may be addressed to
DANIEL DANA, Jr., Agent,
August 6. Church Depository, 20 John st.

CHURCH AND PARLOR ORGANS.—Geo Jardine, *Organ Builder,* Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

For Sale,

Several Parlor Organs, in rich mahogany cases, at low prices.

Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 8½ feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of keys, 12 stops—pedals, swell, &c., in elegant case, painted mahogany color 10 feet wide, 15 feet high—price $1500. July 16—v1y

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway

THE CHURCH ALMANAC FOR
1843,

WILL be put to press in the month of August. Orders for the same to be addressed to Thomas C. Butler, Agent of the Protestant Episcopal Tract Society, at the Church Depository, 20 John st.

Price $30 a thousand, $4 a hundred, 6¼ cents single.
July 30. tf.

POETRY.

For the Churchman.

THOUGHTS IN SICKNESS.

Lord, let me know my end, and the number of my days, that I may be certified how long I have to live.—Psalm i.

I see the morning breaking bright,
The rain drops fade away,
The sunbeams' gray and silvery light
Around my chamber play;
And turn upon my feverish bed,
To raise again my aching head.

A holy stillness reigns around,
I feel it even here,
And comes again that welcome sound
Upon my listening ear:
The chiming bells, that blithely ring,
To call the people to their King.

Here, when I watch the hallowed light
Of this most sacred day,
And count the hours in sad delight,
Soon, soon to pass away:
Oh, how stern Memory lifts the veil,
And Conscience tells her sorrowing tale!

Yet if, unchastened, I should flee
The Spirit's searching power,
Perchance returning health would see
A darker, lonelier hour;
Then better so—be even now
New strength to my baptismal vow.

Another Sun shines bright above,
And sheds His healing Light
Of Intercession and of Love,
To give my blindness sight;
Thou, Saviour, from yon morning skies,
Canst hear—the broken sacrifice.

*

Fifteenth Sunday after Trinity, Lansingburgh.

CATHOLIC PRINCIPLES.

From the Rev. Alexander Watson's Letter to the Laity of the Church of England.

And now having reviewed the several points upon which, as it appears to me, the most marked difference exists between the two parties in the Church, I would seek to obviate an objection which is almost sure to be made, because I have not touched upon sundry matters of doctrine and practice upon which the writers in the Tracts for the Times are alleged to hold opinions which are only very partially received in the English Church. It will be said that these writers justify prayers for the dead, that they speak with unbecoming tenderness of Romish errors, and that they are equivocal in their sentiments concerning certain sorts of Invocation of Saints, and a certain kind of Purgatory, and the like. To all this I have simply to say, that I am not only *not* concerned with the defence of all the private opinions of these writers, but that I wholly disclaim the vindication of these gifted individuals, even in their maintenance of the truths upon which I have touched. My object has not been to defend persons, but to vindicate truth. The able authors of the Tracts for the Times need not any defence which it is in my power to offer, neither would they in all probability accept it, even in the particulars in which they appear to me to have maintained doctrines which the Church of England sets forth as integral and necessary portions of the faith once delivered unto the saints. I have endeavored to show that the new birth is connected with baptism, and that the new life is sustained in the holy Eucharist. That the Church is One Body, no less than animated by One Spirit; that the government and ministry of this body is in bishops, priests, and deacons,—that in the two higher orders of the ministry are vested the powers of blessing and absolving in the Lord's name, and that in the consentient voice of antiquity we shall find the true interpretation of Scripture. With these I have grappled, because I conceive that in them, and in the recognition of our present responsibility and future accountableness, is to be found the real *gravamen* of the charges made against High Churchmen.

Whatever may be the private opinions of isolated individuals as to other questions, by litigation upon which the Latitudinarian party, within and without the Church, seek to draw off attention from the points really at issue, I have no hesitation in asserting that these writers have never put forward as essential articles of belief, their own private opinions; and that to the defence of these private opinions they are abundantly competent. I wish to impress upon your minds, my brethren of the laity, that the cry now raised, of Puseyism, is a mere scarecrow: and that under that nick-name the principles of the Church of England, as taught in her own documents, and held by her worthiest sons in a past age, are ever and anon condemned. That there are in the Church, parties holding extreme opinions, need occasion no surprise to an attentive observer of human passions; and that the truth should lie between two extremes, is not more of an axiom than it is natural, that, according to Aristotle's theory, the traveller on the via media should be regarded by the devotee of each extreme as lost in the mazes of its opposite.

The spiritual lethargy of the last century was aroused by the extreme opinions of zealous-minded men, deriving the complexion of their religious views from such writers and teachers as Mr. Venn, and Mr. Simeon; and the spiritual excesses of the present century, have been met in no inconsiderable degree by the vigorous energy of those who, in the main, hold with the writers of the Tracts for the Times. A few years ago, all who loved and practised zeal and preferred the warmth of the Gospel to the barren coldness of a mere ethical philosophy, were branded as Simeonites: and so now, all who have accomplished the reception of divine truths without rejecting what is mysterious—all who cultivate faith without despising ordinances—all who—regarding the edification of the man spiritual as a progressive work beginning at the regenerating font, checked in the hour of death, and to be consummated only in the day of final judgment—like not to pull down the scaffolding* which is essential to the building of the Christian Temple—all, in a word, who are religious without cant, and earnestly zealous without irregularity, are called Puseyites. Neither name is sufficiently explicit for the purpose to which they both are applied; and thousands are called by both the one and the other, to whom the terms are severally inapplicable.

The Church of God is never alone: visibly she is a widow; but spiritually her Lord is ever with her. When what was popularly called Simeonitism raged, the steady light of old-fashioned principles was burning, but it was only here and there; and even in these spots a bushel shut in the rays within narrow compass; and now, that so called Puseyism is attracting attention, it is the same pure light been streaming forth, although occasionally the embers from the altar have been in unhallowed censers. There never have been wanting in the Church of England consistent asserters of the true middle way, between fanaticism on the one hand, and superstition on the other. The theological sea has its Scylla and Charybdis. Geneva and Rome alike threaten destruction to the vessel freighted with Catholic truth; and in the channel between them lies the safe track of the spiritual mariner. And, that I may not seem to speak at random in asserting that there have never been wanting some consistently to maintain the *via media*, I will call the present Vicar of Leeds as one witness in his own person, to the fact as regards the last twenty years. His published works attest the fact of his consistent walk between the two extremes, which have in their turn been sufficiently powerful to harass the Church. I find Dr. Hook, nearly twenty years ago, writing of the Church of England, in his sermon at Bishop Luscombe's consecration, as he does now:

"Resolute against error, yet cautious of innovation, the divines of England consulted Scripture by the light of antiquity. That traditionary comments of the fathers and the authoritative decrees of the four first general Councils were a check upon the presumption and too prevailing error of self-interpretation. Truth, not the spirit of party, animated their Councils, μηδ' ὑπερβαίνοντες μηδ' ὑποβαίνοντες, was their motto. The doctrines which were rejected by them had never been the doctrines of the Primitive Church, and while they scrupulously abscinded all that was *popish*, they tenaciously adhered to everything which was *Catholic*. Thus through their agency, under the guidance of Providence, was reformed that *Catholic* Church, for the high privilege of belonging to which, on bended knees and with uplifted hearts, we should pour forth our praises and thanksgivings to the Almighty 'giver of all good things.' We conscientiously believe that this Church, thus restored to primitive purity,—restored in countries, wherein it is by law established, to the state in which it existed in the days of Constantine,—restored in countries like this† and America where it is simply tolerated, to the state in which it existed in those still purer ages, which boast of a Cyprian, an Irenæus, an Ignatius, even of the apostles themselves,—is that true *Catholic* Church, 'against which,' (He, whose words shall remain firm, though heaven and earth pass away, has declared it,) 'the gates of hell shall not prevail.'

"Under this view of the subject, we shall easily perceive our relative position with respect to the leading sects of the Reformation on the one hand, and the Romanists on the other. To both can we hold out the hand of Christian charity, with neither can we enter into entire communion. We consider the former in error for having seceded from that Church which required reformation, but which we were forbidden, as the institution of our Saviour and His Apostles, to overthrow; the latter we regard as a *branch* of that *Catholic* Church, to which we ourselves belong—but a branch so scathed by time and cankered in the sap, that we dare not rest upon it our hopes of salvation.‡ The one, in short, we censure for having revolutionized instead of reformed, the other for pertinaciously defending instead of correcting errors - unknown to antiquity—the creatures of barbarism, ignorance, and superstition.

* * * * * * * * *

"And that the day indeed will come when those branches of the Christian Church which still lie obscured under the corruptions of Rome, in the same state now, or nearly so, in which we were three centuries ago, will gradually be reformed according to our example, and by its own members be restored to that primitive purity to which we have returned, Christian charity commands us to hope—that the day may not be far removed, Christian charity induces us to pray; still, Christian humility instructs us to wait, in patience, for God's own time for the accomplishment of this glorious event."§

Of recent perversions from the Catholic Church in this country, to the schismatic Romish communion amongst us, I could speak with more pertinency, did I not feel that most of my observations must be more or less tinctured with personal reminiscences and the correspondence of one of the gentlemen whose secession has been hailed with such avidity by the palmy "Mistress of Christendom," as to cause her, in spite of herself and her usual principles, to recognize recantation of schism as a passport to the ministry! Miracles certainly yet exist in the Romish communion! This, however, I may not omit to say, that the less the Genevan party say of these perversions the better, unless they seek to establish the tendency their own principles have to unsettle the religious faith of those who imbibe them. Were recrimination my object, I might call public attention to the defections of the Latitudinarian party into the ranks of the Plymouth Brethren. But I will content myself with observing, that of the three cases of perversion to popery of which we have heard so much, Mr. Sibthorp was trained in the Low Church School, and was a great favorite among them. Mr. Grant is, I believe, the son of an eminent Low Church clergyman, and Mr. Wacherbarth was brought up in the constant proximity of persons holding the views of those, the loudest in their uncharitable remarks upon his recent addition to the number of his strange conceits.

That the feelings of the extreme party who for the most part sympathize with the writers of the Tracts for the Times are not shared by the writers themselves, is clear from the letters of Dr. Pusey and Mr. Newman; and the same fact is attested in the following beautiful thoughts of the learned and pious author of the Harmony of the Passion of our Blessed Lord. They occur in his newly published volume, The Baptistery:—

B. "If lowliness of heart and reverend faith
Be with us, we through these conflicting tides
May reach our heavenly haven: if these guides
Be wanting, we alike shall fail at last,
Whether we stretch our canvass to the gale,
Or creep along the shore: yet in these days
I would hold back and fear. *There are, 'tis said,*
Spirits abroad impatient of our Church,
Her weakness and her children's which is great,
Or driven by harshness to unfilial thoughts,
And yearn for union with intruding Rome.
A. This union in His Church is God's own gift,
Not to be seized by man's rude sinful hands,
But the bright crown of mutual holiness.
Therefore such leanings find in me no place,
So broad I feel the gulf 'twixt her and us,
Form'd by her dark and sad IDOLATRIES,
That I would rather die a thousand deaths
Than pass it: sure I cannot others lead
To thoughts which foreign are to all I love,
And find in me no sympathetic chord.
Then may I not unfold my parable
In visions such as holy Hermas taught,
Seeking the warm light of antiquity,
The Gospel's glorious morn, and the first love
Of the immortal spouse? *Let us the while*
In these most perilous and restless days
CLING THE MORE CLOSELY TO OUR MATERNAL CHURCH
As to a guardian angel—hold her hand—
With her rove haunts of hoar antiquity,
To which she leads and marshals us the way
As to our true and sacred heritage,—
And thus pursue her principles and powers
Develop'd from her shrines and Liturgies,
Covering her faults, supplying her defects;
SUCH FILIAL LOYALTY I DEEM OUR LIGHT,
Like the dim moon given to our wintry clime.
The duteous child compares not, questions not."‖

It is not to be concealed that our Church has, like everything in which man and earth are concerned, her dark as well as her bright side; but, to use the saying of Ambrose, quoted by Archbishop Ussher in his defence of the English Church from the ban of novelty, "Ecclesia videtur sicut luna deficere, sed non deficit, *obumbrari* potest, deficere non potest."¶ "The Church may, like the moon, seem to grow less, but she does not come to an end—she *may be darkened*, she cannot cease." And if the whole Church Catholic, concerning which Christ has promised that it shall stand against even the gates of hell, can be darkened, need we wonder that the unholiness of her members may throw the beauty of a particular and defectible branch of that Church into the shade? Let us for this darkness blame ourselves, and not our Church. There is little doubt that some Jeremiah of our own day may take up the lament of the Jewish Prophet, and gazing upon the spiritual Zion, say, "Is this the city that men call the perfection of beauty, the joy of the whole earth?" And lest "our unhappy divisions" should cause the enemy to take it up in taunt, let me request you to go with me as we seriously and affectionately consider it. My brethren of the laity, we are members of the Church of England, and we justly are thankful that we are thus privileged, we rejoice in our purity, and give prominence to a claim of *Apostolicity!* We recount the glories of the Church Universal, and set up our title to *share* in them: we view the excesses of continental Protestantism: and thank God that our bishops reformed on the *Primitive* model: we praise while we are grateful, and boast while we joy, and therefore it becomes us not to expose ourselves to the onslaught of the enemy, it behooves us to be the first to awaken to a sense of those imperfections, which arise from our own negligence, and to say with a view to amendment: before the enemy cries with taunt, and an eye to destruction: *Is this the city that men call the perfection of beauty, the joy of the whole earth?*

Addressing myself, then, to you, as lay members of the Church, I would say, that the Church of God should be the *perfection of beauty*, that it should be *the joy of the whole earth*. She should be the perfection of beauty, by adorning herself in the bright ornaments of *truth*, and arraying herself in the glittering attire of those rich gems, which repay a diligent and humble search, made in a prayer-like spirit, in the mine of revealed truth, the Holy Bible. She should be the *perfection of beauty*, I say, by setting forth the *Scriptures of the living* God in their unadulterated purity, and in the vernacular: the mother tongue of the people of her charge: or in other words, by *the pure word of God being preached within her in a tongue understood of the people*. She should be the perfection of beauty in the holiness of her members, in the purity of their faith, and the exemplary propriety of their lives: in order to the latter she should be a *faithful* and *diligent* administerer of the *holy sacraments according to* Christ's *ordinance in all those things that are of necessity requisite to the same;* and that the faith of her children may not waver, she will set before them the *truths of Scripture*, which it most behooves them to know, in the three *Creeds* of Universal Christendom, and these, she will enjoin to be *thoroughly received and believed.* She should also be the *perfection of beauty*, in the assiduous diligence of her members to worship the Lord in the beauty of holiness; and that they may not lack the opportunity of shining in this grace, she will have about her, her garment of many colours, i. e., the *liturgy in the vernacular* of the several climes comprehended within her sway: she will treasure the forms of *Primitive* devotion, and echo on from age to age the pious aspirations of the saints, confessors, and martyrs of her story. The Lord's own form of prayer will be specially honored, and studiously appended to every separate address to the Father of lights, lest the command, "When ye pray, ye shall say, our Father," &c., be broken, or seem to be set lightly by, and remembering that the preacher has bid us use *few words*, since God is in heaven, and we on earth, and that St. Paul has enjoined *prayer with the understanding* as the proper companion, and proof indeed of *prayer with the Spirit. Extempore addresses* will not receive formal recognition at her hands! but fixed forms will be in use, that so those who occupy the *place of the unlearned, may* say Amen. And moreover, she will be the perfection of beauty, in that her strain of praise will be full and continuous, and that she will anticipate on earth the songs of the Redeemed; being practised now to sweep the harps of angelic melody, and to chant the song of Moses and the Lamb! In few things, indeed, will the perfection of her beauty more appear than in the purity of her hymns, and the successively authorized spontaneousness of her sacred songs. For in this should the Church show her adaptation to each successive age, and it should not be that the outbreaks of Christian hearts should be confined to the language inspired under the earthly dispensation of Moses, language which, since it is inspired, can never be out of place, but which might yet be used for meditation, while hymns essentially Christian should afford scope for our praise. We do not confine our prayers to the language of the Old Testament, and why should our praises be refused an utterance agreeable to our advanced privileges? A part of the perfection of beauty it questionless is, to sing God's praises in the voice of Christian melody. But further, the Church should be the perfection of beauty in the piety and devotedness of her clergy. If all Christians are to be examples one to another, so the clergy are to be examples to these examples. How fearful then is our responsibility!

But not only is the Church to be a city which men call the perfection of beau y, she is also to be the *joy of the whole earth*. This she must be in the *Catholicity of her principles*, and in her recognition of her missionary responsibility: she must hold the faith in purity at home, she must proclaim it *with diligence* abroad. Her voice must be heard *among all nations*, and *her sound go forth in all lands!* The charter of the Church's incorporation, is a *missionary* charter. *Go ye into all the world and preach the Gospel to every creature*, was the command of her Founder and the commission of His early heralds: and this *perfection of beauty and joy* of the whole earth, the Church is especially called *upon* to be, by evincing a spirit of *unity*, and a *bond of charity*. To be *of one mind and all to speak the same* thing, to return *railing with blessing*, and be filled with *love*: this it is to be *perfect in beauty*, and to rejoice the *whole earth!*

* "It is, in fact, the error of the earlier mystic, without his redeeming features of abstraction from the world, and intense devotion. How much healthier is the tone of that true-hearted man, who from his cell in Saxony, raised his voice indeed against the errors of the popish system, but who could not bear the jargon which teaches us to attain high ends by throwing off the only means of reaching them! With homely earnestness he charges on the devil the delusion, which, continually crying, 'Spirit! spirit! spirit!' destroys the while all roads, bridges, scaling-ladders, and paths, by which the Spirit can enter; namely, the visible order established by God in holy Baptism, in outward forms, and in His own Word."—*Preface to* Eucharistica, *by Ven. Archdeacon Samuel Wilberforce, M. A.*

† It is to be remembered that this Sermon was preached in Scotland.

‡ The same may be said of the Greek Church.

§ Let it not be supposed that I mean to insinuate Dr. Hook is the only living example of a consistent maintenance of the principles he avows, during the period over which his testimony extends. I have quoted him on account of his having early published his views on the subjects now agitated. Each reader will doubtless call to mind some similar, if not exactly parallel example.

‖ Baptistery. Pref. Thoughts, p. 10.

¶ Ambros. Hexam: Lib. iv., Cap. 2.

From the Charleston Gospel Messenger.

FEMALE SCHOOL AT ST. MARYS HALL, BURLINGTON, N. J.

The subjoined letter was written by the esteemed rector of St. Michael's Church, in this city, in compliance with the request of one of his parishioners, that he would communicate to him his impressions in relation to the Female School at St. Mary's Hall, Burlington, N. J., which he had recently visited.

My Dear Friend,—I comply cheerfully with your request, that I would give you my impressions of the Female School at St. Mary's Hall, Burlington, N. J., from a visit to which I have just returned. And a pleasant visit it was, not only from the courteous attentions of the bishop, who gave us every facility for inspection of the institution, but from the result of such inspection. For I can say with entire confidence, that, so far as I could judge, from all that I saw and heard, the Christian parent, who has daughters to entrust to the care of others, can scarce do better than place them under the protection and instruction of the excellent Managers and Teachers of St. Mary's Hall. Our visit was entirely unexpected by them, so that we certainly saw things as they usually are. We were taken over the whole establishment, the sleeping-rooms, the refectory, the school rooms, the chapel, and the play grounds—and everywhere we discovered the same tokens of neatness and order. The pupils were evidently in their every-day costume, both of exterior and moral condition, and I was struck with their unaffected and quiet cheerfulness. Their teachers were always in their company. In fact, it is a rule of the school, that to each set of girls a teacher is assigned who shall have an eye to them in their hours of recreation, as well as of study, and who shall sleep in the same apartment with them. Yet the girls in the presence of these teachers did not seem to be under any irksome restraint, it being the endeavor (and apparently with success) to induce them to regard the teachers rather as friends than as spies. Indeed, the aspect of the whole establishment is parental rather than scholastic, and Christian throughout in its influence—not without discipline—but I was assured that punishment was seldom extended beyond a reprimand from the principal, or, at the worst, a reproof from the bishop. He has the heart of the pupils. They look up to him with a very filial reverence, and a word or a look from him has more effect than much harsher remedies under different circumstances.

I have good reason to know that the influence for good has reached the hearts of many, who have at various times enjoyed the benefits of the institution—not only in that numbers of them have been confirmed, but that they show by their lives the genuineness of their renewal—as I was assured on the testimony of persons not in any way connected with the school.

I was present during their evening worship, which consists always of that in the Prayer Book, and I do not know that I have ever witnessed a congregation with more of the outward indications of true devotion; for though the service was long, in comparison with the time usually assigned for family devotion, the behaviour of even the youngest was unexceptionably proper, their looks and postures denoting sincerity and earnestness. I noticed them also in their hours of recreation, and should judge both by their buoyancy then, and by their general appearance of healthfulness, that due care is taken not to confine them too much, to the injury of their physical constitutions. Of their proficiency in their studies, I was not enabled to judge, the shortness of the time I could afford to be with them precluding me from attendance upon their recitations; but the report I heard of them in this respect also, is pleasing--and the list of studies, &c., which I send herewith, will, no doubt, give you and your friends whatever information you may desire upon this subject--as also about the terms of the board, lodging and tuition.*

I may add, that the accounts I had heard of the loveliness of the locality are not at all exaggerated. There is a quietness and seclusion, yet a cheerfulness and life about the very scenery itself, that must have a salutary influence upon the youthful mind; while the vicinity to two large cities, and the facilities of intercommunication, afford advantages not often combined with so rural a retreat. Besides, that in the beautiful grounds of the bishop, which adjoin and are open to them, the pupils may enjoy freedom without exposure.

Altogether, I have seldom been so much pleased with the natural advantages of any place, and never so favorably impressed with the moral and Christian privileges of any such institution for female education. And if this expression of my views respecting St. Mary's Hall, shall be the means of inducing any of your friends to avail themselves of its advantages for the right training of those precious ones, who should be "as the polished corners of the temple," I shall feel glad that your request has led me to write this.

Very affectionately,

July 20th, 1842. Paul Trapier.

* The charges per term of five months for boarding, lodging, fuel, bedding, and towels, all English branches, Ancient Languages, and Psalmody, are $106.

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August 20—tf

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New York, June 14, 1841. April 30—tf

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